

March, 1910.

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The Antiquary

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Goldsmith

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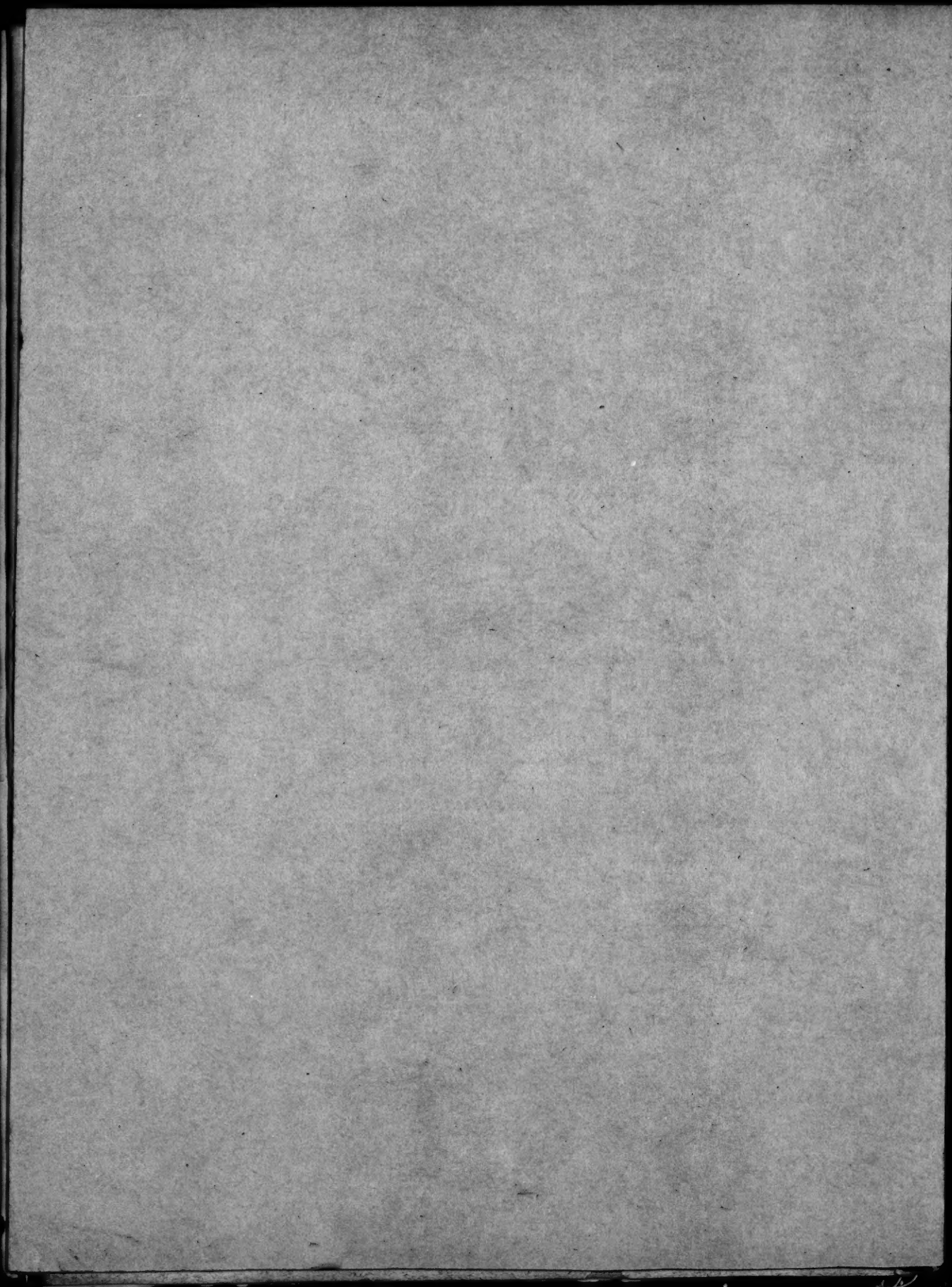
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The Antiquary.



MARCH, 1910.

Notes of the Month.

AT the meeting of the Society of Antiquaries, held on January 13, the following gentlemen were elected Fellows: Mr. R. H. Forster, Colonel F. R. Twemlow, Mr. J. C. Powell, Rev. E. E. Dorling, Mr. H. M. Vaughan, Lieut.-Colonel G. W. Archer, Mr. Arthur Gardner, Mr. J. D. Crace, Lieut.-Colonel H. W. Morrieson, Mr. W. Parker Brewis, and Mr. R. F. E. Ferrier.

We take the following note from the *Builder* of February 12: "We learn that, failing any arrangements for its preservation *in situ*, the proprietors of the Reindeer Inn, Banbury, will accept an offer to buy the 'Globe Room' for transport to the United States, and to erect a facsimile in its place. Illustrations in the *Builder* of September 5 and 19, 1885, and July 20, 1902, show the Reindeer Inn, with its quaint sign projecting over the street, and, beneath a timber-framed house in Parsons Street, the gateway with the original gates bearing the carved date 'A.D. 1571,' which forms the entrance into the inn stable-yard—a place of much resort on market-days during many generations passed. A flight of steps ascends to the Jacobean room which overlooks the yard. It is panelled throughout in oak, blackened with age, but fairly well preserved; the overmantel of the partly modernized fireplace is a fine specimen. The plaster ceiling, of which a cast is in the Victoria and Albert Museum, has an

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ornamental band in a geometrical running pattern, with wide ribs, the interspaces being filled with small figurines, which, it seems, were formerly gilded. The good details and delicate workmanship of the ceiling, angle-doors, and panelling are remarkable; the ceiling was probably made by itinerant Italian plasterers. A counterpart of the bandwork is on a ceiling at Compton Win-yates, though there the filling in of the spaces is quite different. Our drawings also depict the panelling, the bay-window (with measured details), and the angle outer doorway; the inner doorway is set across the angle of the room so as to form a little lobby; a cupboard is formed by a similar doorway set across the angle on the opposite side of the bay."

According to a Reuter's telegram from Khartoum, Professor Garstang has unearthed the Sun Temple mentioned by Diodorus on the site of the ancient Meroe. The building is described as a unique structure showing Greek inspiration, and containing sculptures representing King Ergamenes's victories and a triumphal procession. There is also a list of the tribes inhabiting the districts of the Southern Sudan, which, it is suggested, may throw much light on the condition of that region in the times immediately preceding the present era. The sanctuary of the Temple is said to be lined with brilliantly-enamelled tiles. The discovery is also a gain from the purely literary aspect. Not only does it establish the value of the Meroitic letters, but it is claimed that it also shows that the alphabet which Ergamenes employed was modelled on the Greek. Further excavations have been carried out on the site of the Temple of Amon at Meroe, and from these it has been found that this Temple is greater and grander than has hitherto been supposed, and that a restoration of the building had been carried out by Netek-Amen. Here, also, many inscriptions and statues have been brought to light.

The *Times* of February 3, commenting on this most interesting announcement from the Sudan, remarked that "The fact that the sanctuary was lined with glazed tiles is remarkable, and new in the annals of Sudan archæology, but judgment must be suspended

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until their colour and the quality of their workmanship are known. All judgment, too, must be suspended on the claim that Ergamenes invented the Meroitic script with an alphabet modelled on the Greek. Hitherto hardly any progress has been made with the decipherment of this script, and, as no bilingual inscription is stated to have been found, the values of the Meroitic signs investigated may be still only conjectural. With regard to the Temple of Amon, Professor Sayce, who visited the site last year, noted that it was a very considerable structure, and it is interesting to know that Professor Garstang has ascertained its restoration by the later Ethiopian King, Netek-Amen. The information that 'many inscriptions and statues have been found' will be welcome. Hitherto the latter have been as rare as dodos, while the more of the former we possess, in both hieroglyphic and Meroitic script, the better our chance of fathoming the strange literature of this little-known negro civilization. It is much to be hoped that excavations such as those conducted by so careful an archaeologist as Professor Garstang will considerably enrich our scanty knowledge of the archaeology and history of the Sudan."

Some interesting archaeological discoveries have recently been made at Gurnard, a little hamlet on the western outskirts of Cowes. The newspapers say that Mr. C. Cooksey, of Southampton, has unearthed "what is believed to be the site of the supposed palace of King Arthur and the hall of the Knights of the Round Table." What precisely has been discovered we have not heard. A further curious find has been made by Mr. Sparks, an antiquary of Cowes and Southampton, of some ancient carved masonry about a mile from the scene of the other discoveries. The masonry, which until the recent wet weather was obscured by lichen and moss, comprises portions of arches, architraves, caps, and bases of columns believed to be of a period anterior to the Norman Conquest. It is thought highly probable that these carved stones were part of Beaulieu Abbey, which was despoiled by Henry VIII., who used the material in the construction of Cowes Castle, now the Royal Yacht Squadron Clubhouse.

One of the recent acquisitions of the British Museum is a monument of the great Assyrian King Sennacherib, which is now on exhibition in the Assyrian and Babylonian Room. A full description appeared in the *Globe* of February 9, from which we make some extracts: "The new monument is a fine octagonal cylinder of yellow terra cotta, about 14 inches high, inscribed with 740 lines of perfect cuneiform writing, in eight columns, each about the width of a newspaper column. It is the longest inscription of this great King, the others being the Taylor, the Bellino, and the Rassam, all in the British Museum. The inscription is partly historical, and in this respect to a great extent duplicates the Taylor; but the bulk of the long text is topographical, describing the great building and other works which Sennacherib carried out in making Nineveh a city worthy of 'the unrivalled sovereignty which Ashur had conferred on him,' and making that city to be the capital of the Empire of Western Asia."

"The historical portion is of great interest, for, in addition to a summary of the campaigns against Merodach-baladan and the war in Palestine, and siege of Jerusalem in the time of Hezekiah, it contains two other campaigns, hitherto unknown, which form the first contact between the advancing Greeks and the Empire of the East. In the year 698 B.C. a revolt broke out in Cilicia, then a rich province of the Assyrian Empire. In this campaign Sennacherib himself probably took part, hence its record on this cylinder. The Assyrian Viceroy of the city of Illubru revolted, and induced the cities of Tarsus and Ingira (or Angora) to join him, and the Cilician troops seized the Cilician road, the great commercial road crossing the Taurus or Ammanus range, and 'held up the caravans from Nineveh and Babylon, thereby obtaining a rich booty, and inflicting great injury on the Assyrian. The Assyrian King sent a strong army against the rebels, and a battle' took place in a difficult mountain (pass), and the rebels were defeated. The Assyrian army then descended into the plain of Cilicia or Anatolia, and captured and spoiled Tarsus and Angora. The rebel Viceroy Kirua was captured, and he and his people carried captive to Assyria, and their places taken

by Assyrian colonists. Kirua, brought before Sennacherib, was flayed alive. The use of the expression 'Cilician soldiers' is so marked that it may reasonably be taken to be intended to denote some troops of more than ordinary importance, and possibly these were Hellenic mercenaries, for the Greeks were rapidly gaining a strong foothold in Asia Minor, and the Greek fleets patrolled the Eastern Mediterranean. The sole record of these wars hitherto extant was preserved by Eusebius, who records also a naval engagement, in which the Assyrian fleet was victorious. Sennacherib then held Tyre, so he would have been able to employ Phœnician ships.



"Greek tradition attributed the foundation of Tarsus to Sennacherib or Sardanapulus. But this can hardly be the case, for the city is mentioned in the block and obelisk of Shalmaneser III. in the British Museum. After its destruction in 698 B.C., Sennacherib may have rebuilt the city, and he says he 'set up a shrine to Ashur there, and placed a tablet recording his victory before it.' This may be the temple mentioned by the Greek writers. A few years ago some large blocks of stone inscribed with cuneiform characters were found at Tarsus, but have since, I fear, been destroyed."



On February 8, at a meeting of the Royal Asiatic Society, Dr. T. G. Pinches read a paper on "Sennacherib's Campaigns in the North-West and his work at Nineveh," based on the new cylinder described above.



The Prehistoric Congress of France will hold its sixth session at Tours from August 21 to 27. Excursions have been arranged to many places of interest in the department of Indre-et-Loire, and visits to the local museums, private collections, and archaeological monuments. The subjects for discussion include the Palæolithic remains in Touraine, the geographical distribution of the flint industry of the Grand Pressigny, and the "puits funéraires" of the basin of the Loire. Communications may be addressed to the Secretary-General, Dr. Marcel Baudouin, Rue Linné, 21, Paris.

Nearly all savage people dread lest the dead should return to trouble them. For this reason an Australian tribe will always desert a camp in which a man has died, and erect new miasmas at some distant spot. Among many African tribes a hole is knocked in the wall of a hut in which a man dies, and the corpse is carried through that, instead of through the doorway, so that the spirit of the dead man may not be able to find its way back. Some Bornean tribes evidently have a similar dread. Dr. Charles Hose, a member of the Cambridge Anthropological Expedition to unexplored Borneo, writing in the February number of *Travel and Exploration*, describes the precautions that are taken to prevent the dead from returning to the living. At the graveyard a stick, cleft in the shape of a V, is placed in the ground, and through this the funeral procession passes in single file. "As soon as the coffin had been placed on the stage erected for the purpose, the people commenced their return, following one another's heels as quickly as possible, saying as they repassed through the V-shaped stick, 'Keep back, close out all things evil and sickness.' When the whole party has passed through, the cleft ends of the stick are tied together, and this is then regarded as 'a wall that separates the living from the dead.' By so doing they believe that they shut out the spirit of the deceased. They believe that the spirit of the dead is not aware that life has left the body until a short time after the coffin has been taken to the graveyard, and then not until the spirit has had leisure to notice the clothes, weapons, and other articles belonging to its earthly estate, which are placed with the coffin."



The Dalrymple Lecturer in Archæology, Mr. George Macdonald, LL.D., honorary curator of the Hunterian Coin Cabinet, Glasgow University, will deliver a course of lectures on "The Roman Wall in Scotland," beginning on March 2. The lectures, which will be illustrated with lantern views, will be given in the Botanical Lecture Room, University Avenue, Glasgow.



The Festival of Empire and Pageant of London (the "Heart of the Empire"), in which 15,000 performers will take part, will be held

at the Crystal Palace in the summer. In Eaton Park, Chester, July 18 to 23, will be given a pageant consisting of eight episodes from the return of Agricola, after defeating the Ordovices, A.D. 78, to the Siege of Chester, and visit of King Charles I. in 1645.



The *Athenæum*, of February 5, remarks that the archæological tour in British Western Tibet that Mr. A. H. Francke, of the Moravian Mission, has been conducting on behalf of the Indian Government, promises to provide some interesting results. At Leh he discovered the graves of some Dard chieftains, which furnished ancient earthen pots and metal ornaments. The method of burial suggested a resemblance to the practice in Egypt. He has also made some interesting discoveries about Tsaparang, the kingdom mentioned by Andrada in 1623, and claims to have deciphered the legend on the seal of the Dalai Lama of Tibet as "May you be happy!"



Whilst workmen were engaged early in February in making excavations under the roadway for water connections with the Clausentum Estate, Southampton, they came across layers of human bones, and within a stone's throw half a dozen skulls were dug up. It is supposed that the roadway was built a few centuries ago over an old burial-ground for soldiers. Some ancient pottery has also been discovered in the vicinity, as well as a well-preserved small Roman coin.



Referring to the paragraphs on old Kentish games in our "Notes" of the last two months, Mr. R. Blair, F.S.A., of South Shields, writes with regard to "Ducker" and "Ticky-touch-wood": "These games were, and I dare say are still, played in Northumberland and Durham—the former exactly as described by Mr. Laver." Mr. J. Potter Briscoe, F.R.S.L., writes from Nottingham: "The game of 'Duck Stone' was played in my early boyhood days—the fifties—in Bolton, Lancashire, and in later times. The game was similarly played as described by Mr. Laver." The game of Duck was probably played pretty generally throughout England. We remember it in the sixties of the last century being played at Wimbledon, Surrey.

The third lecture of this season's series of lectures on "Arts connected with Building," arranged by the Carpenters' Company, was delivered on January 26 by Mr. Banister F. Fletcher. The subject was "The Carpenter's Craft." The lecturer treated his subject under the three heads of External Carpentry, Internal Carpentry, and Furniture, showing in illustration many drawings and lantern slides. A full report appeared in the *Architect*, February 4, illustrated by two pages of sketches, one of larger and the other of smaller examples, including many delightful specimens of old woodwork. The succeeding lecture, on "The Joiner's Craft," was given on February 2 by Sir A. Brumwell Thomas.



Several more of the old wooden waterducts which were in common use before the introduction of the modern water-mains have been discovered during the excavations for the new county hall on the Lambeth side of the Thames, near the southern approach of Westminster Bridge. The waterducts, which are merely trunks of trees burnt out to allow the passage of the water, are all in an excellent state of preservation, and are similar to those found in Fleet Street and elsewhere not long ago.



The Secretary of the Royal Commission on Historical Monuments has written to the Whitgift Hospital Preservation Committee at Croydon, stating that Lord Burghclere, the chairman, asked him to say that the Whitgift Hospital would certainly be scheduled among those monuments in Surrey most worthy of preservation as soon as the time comes for the county in question to be brought under the special purview of the Commission. It will be, of course, for the Government to decide whether the recommendations of the Commission are to have the force of law, but there is no reason to doubt that this will be done. Meanwhile, it is quite certain that Parliament will always decline to allow the destruction of any scheduled monument if it can be avoided.



The latest issue of *Man*, January, contains an interesting contribution by Mrs. B. H. Cunningham, who has been continuing her

explorations of earthworks in Wiltshire. She gives a plan and description, with three sections, of a rather large example of a simple and nearly rectangular enclosure, of seven acres in area, near the Wansdyke, which she considers to be mediæval. Within it is a smaller work, described by Stukeley as a "prætorium." In her opinion the evidence is in favour of both works being attributed to the same date, which she places somewhere between the twelfth and sixteenth centuries.



At the British Archæological School of Rome, on January 31, Sir Rennell Rodd, the British Ambassador, delivered the first of two lectures on "Renaissance Sculptors and Sepulchral Monuments of the Renaissance in Rome." The lecturer, as reported in the *Morning Post*, February 1, traced the evolution of the sculptured sepulchral monument from the flat stone of the pavement grave to the wall tomb in its niche, which reached its highest artistic culmination in the second half of the fifteenth century, and then, discarding the dignity of death with the facile technique of Sansovino, degenerated into the barocco and ended in the modern monstrosities of the Campo Santo. He proposed only to deal with the brief period of fifty years during which the Renaissance sculptors filled the Roman churches with a wonderful series of monuments of illustrious Churchmen. The tombs themselves would occupy more especially the second lecture. In the first he proposed to deal with the sculptors who initiated the Roman manner. Touching briefly on Filarete, Master Simone, and Donatello, he examined in detail the documentary records of the little-known Master Paolo Romano, not to be confused with the Magister Paulus of the pre-Renaissance period, and described with the assistance of photographic slides the various works which can, without any doubt, be ascribed to him. Paolo worked in collaboration with Isaiah of Pisa, another sculptor little known to any but students, although he was the principal author of the great triumphal arch of Alfonso of Aragon at Naples. Isaiah he showed to be the originator of the Roman wall-monument, the type of which, as established for the grave of Eugene IV., was followed with certain modifications for half a century.

The work of Mino da Fiesole in Rome divided into two periods, 1463-1464 and 1474-1479, provided more controversial matter, and certain problems were stated which the lecturer considered as still unsolved. The fragments of the monuments of the old basilica of St. Peter's, now rarely seen in the passages of the crypt, were discussed and illustrated with lantern slides, and the ascription to their respective authors of the portions of the great monument of Paul II., which was a joint work of Mino and Giovanni Dalmata, a sculptor from the other side of the Adriatic, almost as little-known as Paolo Romano and Isaiah of Pisa, occupied the rest of the hour. Dalmata also collaborated with another artist, Andrea Bregno, and to him and Luigi Capponi and their contemporaries it is proposed that the second portion of the lecture shall be devoted.



At the sale of the contents of Holme Lacy, the Earl of Chesterfield's seat, near Hereford, which took place January 31 to February 3, many beautiful things were knocked down. The collection was of a somewhat miscellaneous kind, for it was not the result of years of research by a connoisseur, but simply the incidental gathering of a family covering several centuries. The most attractive piece of furniture to many was the exquisite Chippendale carved mahogany break-front bureau bookcase. "The piece," wrote a careful observer, "shows the great cabinet-maker striving to combine Chinese and French design. This he has managed with much success. The whole thing has an elegance and airiness that he seldom if ever surpassed. Here and there the fretwork has been injudiciously restored, but that can easily be rectified." This prize fetched no less than 2,000 guineas. A carved mantel decoration in the saloon fell for 950 guineas.



The Fortune of War, the tavern at Pie Corner, West Smithfield, is to disappear, and will shortly be in the hands of the house-breaker. The house is not an old one, as has been assumed by several newspaper writers, although it has for long had attached to it the famous fat boy figure, erected to mark the spot where the Great Fire ceased. The figure will be placed in

the Guildhall Museum. The tablet bears the inscription: "This is Pye Corner, where the Great Fire of London ended, after burning night and day from the 2nd to the 10th of September, 1666." Other historic London inns are disappearing, including the Harpur Arms in Theobald's Road.

Commendatore Boni has resigned his membership of the Commission for the Zona Monumentale, because the Italian Government declines to excavate the district between the Porta Capena and San Sebastiano, but insists on quadrupling the roadway. Commendatore Boni naturally regrets a decision which means the definite abandonment of the scheme for reviving the ancient glories of the Via Appia.

Miss C. S. Burne is the new President of the Folk-Lore Society—a well-deserved honour. In her presidential address on "The Value of European Folk-Lore in the History of Culture," delivered on January 19, Miss Burne, after briefly reviewing the development of the study of folk-lore and anthropology since the Society was founded, went on to discuss the true nature and function of the work to be done by folk-lorists. She urged a greater concentration of work amongst them, and emphasized the necessity of taking environment into consideration when inquiring into the origin of a particular custom, and of exercising greater caution in comparing such custom with what appear to be similar customs from other stages of culture and other social systems. In support of this appeal Miss Burne gave an exhaustive study of some well-known local customs in England, including the Garland Day Festival in Castletown, Derbyshire, the Abbots Bromley Horn Dance, and the annual squirrel and owl hunts. Miss Burne traced the peculiar features of the Castletown Festival to the Royalist sentiments of the people at the time of the Restoration, the resemblance of certain features to some of the German spring festivals being purely accidental. The origin of the Abbots Bromley Dance Miss Burne found in the local system of land tenure, and that of the annual hunts in the necessity for keeping up right-of-way over enclosures. Miss Burne suggested that evidence of this

nature, as to the bearing of local peculiarities on custom, would help anthropologists in the studies of the various forms assumed by the institutions of savagery, and that in this field lay the true work of the Society.

Professor Ernest A. Gardner, speaking in January on the subject of archæology in relation to literature at University College, said that practically our whole knowledge of man in prehistoric times came within the scope of archæology, because we had no other means of knowing anything about him. In the case of some other branches of archæology—Egyptology and Assyriology—the literature was generally included in the archæology. That, he supposed, was because books in the sense in which we knew them did not exist. In the case of classical archæology there was generally a very rigid line drawn between archæology and literature. It had been drawn too strictly, he thought, both to the detriment of the study of archæology and of literature. The fact was that in this relation the distinction between archæology and literature was not so much one of subject as of means and methods. It seemed irrational that we should say documents in stone were archæology, and in parchment were literature. It was necessary, he thought, to realize that the distinction between archæology and literature was in many cases a narrow one, and drawn upon comparatively accidental lines.

Mr. Henry Dewey writes from 28, Jermyn Street, S.W.: "I should be very pleased to receive from Cornish or other readers of the *Antiquary* any information likely to throw light on certain small earthworks now to be described. The objects in question are situated in two fields on the cliffs about three miles north-east of Boscastle (Cornwall), and 200 yards west of a farm called Newton, High Cliff (see 6" Ordnance map, Cornwall 10 N.E.; 1" map New Series 322, Boscastle). There are some twenty of them, and they vary but little from one another in shape and size. They may be described as three-sided, rectangular ramparts—in fact, each one resembles the letter E without the middle arm. The longest side measures 30 feet, while each arm is some 15 feet long.

In three others the long side measures 40 feet, while the arms are only 15 feet. In height the banks measure 2 feet, and are 4 feet thick, and there is no corresponding ditch. The space included by the back and arms is floored with local beach pebbles, many of which have evidently been burnt. The material of the banks is sea sand, which must have been brought from a distance, as the natural soil is gritty sandstone and slate. In every case the long side points north-west and south-east, and the arms point north-east—*i.e.*, the open side of the work is turned away from the south-west. It is possible that they were used for kelp burning; but if so, it seems an unusual spot to choose for such a purpose, as the cliffs are here 800 feet high, and the mounds are on top of them. To reach the shore at this spot it is necessary to follow a zigzag path beside a small stream of water for 700 feet until the stream falls as a cascade over the vertical cliff nearly 100 feet in height. Next the path bears to the left, and winds down to the bare rocky shore. At low water wide stretches of sand are laid bare, and a good deal of sea-weed grows on the scattered boulders, where it could be cut, and thence carried up the cliff path to the top, and then be burned. The labour and time involved in this work would seem to be wasted, when it is remembered that the shore is accessible without much trouble about two miles to the north, at Crackington Haven, St. Gennys. The local farmers could not offer any explanation as to the use and origin of these curious structures, and I should be glad to hear what their use was, and if similar objects occur elsewhere."



We note with regret the death on February 16 of Colonel C. R. Conder, aged 62, well known through a long series of years for his work in connection with Palestine exploration and archæology. His books and memoirs were very numerous. Among them may be named *Tent Work in Palestine*, 1878; *Memoirs of the Surveys of Western Palestine*, 1883, and of *Eastern Palestine*, 1890; *The Hittites and Their Language*, 1898; *Primer of Bible Geography*, 1884; and *City of Jerusalem*, 1909.

The annual general meeting of the Somersetshire Archæological and Natural History Society will be held this year at Yeovil on July 19, 20, and 21, under the presidency of the Rev. E. H. Bates Harbin, M.A.



A Visit to the Neolithic Hut-Circles of Jeneffe by the Archæological Congress of Liège, August, 1909.

BY A. MONTGOMERIE BELL.

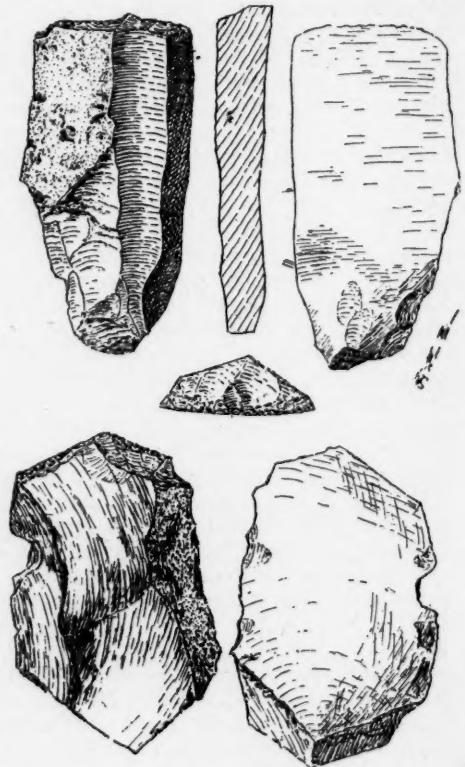
DURING the sittings of the Archæological Congress held at Liège last August, an excursion was taken by the members of the prehistoric section to Jeneffe, a village on the Hesbayan plateau, about fifteen miles distant from Liège. M. Marcel De Puydt, *avocat*, of Liège, whose name has been familiar to the world of prehistoric inquiry since the discoveries in the cavern of Spy in 1885, conducted the visitors. The object of the day was to examine some hut-circles, or *fonds de cabanes*, of which a large number have been located during the past few years by M. De Puydt and other archæologists. Half an hour's journey, and the station of Momalle was reached; twenty minutes' walk brought the party to Jeneffe. The spot selected did not seem promising for the neolithic investigator; it was a small patch of grass-land, left uncultivated at the meeting of two roads. The country round was an undulating plain, with no hill or eminence visible even on the horizon, and the surface soil was a rich and apparently deep mud. Chalk soil, the matrix of flint, running water, and defensible ground, the three usual conditions of neolithic life, were all absent. There were, however, three labourers visible, each standing, spade in hand, in his own circle of about 8 feet in diameter, from which the two topmost sods had been removed. A number of peasant women also, with babes in their arms, or stout youngsters tugging at their gowns—for the invasion of strangers was formidable—

gave a picturesque and natural colour to the scene. In the presence of a crowding audience—for the visitors were nearly a hundred in number—the next two sods were lifted, and many tools of prehistoric life, both of flint and pottery, were brought to light, and the general features of the relics were explained by M. De Puydt.

The flints found consisted of numerous flakes and cores, a few scrapers—no more were seen by the writer than the three figured below—three *faucilles lustrées*, or polished sickles, at least one fabricator, and one carefully-made borer, or *pointe*. The flakes were commonly large, from 2 to 4 inches in length, and frequently presented no signs of use on the edges. This point struck me forcibly, for in the afternoon at Jeneffe I picked up more unused flakes than I have found near Oxford in the past two years. Yet at Oxford probably not less than 3,000 flakes have passed under my inspection, and at Jeneffe not more than eighty, if so many. Scrapers have been found abundantly in the *fonds de cabanes*, but not of the semicircular or horseshoe type, commonly found in our country and elsewhere. The typical pattern is that of our first illustration, an example obtained on August 2, and presented to me by the courtesy of the finder.

The scraper, it is seen, is a truncated flake, of which the truncated end only, that farthest from the bulb, has been utilized. The scraping edge is sharp, regular, and almost straight; the example given has also this peculiarity, that a protuberance overhangs the central portion of the working edge. This circumstance indicates that the tool was used as a plane, and pushed forwards; by this motion the prominent bump would not interfere with the edge, as it would do if the tool were held perpendicular to the substance scraped, and pulled towards the user. Among the twenty types of neolithic scraper given by Sir John Evans, none quite corresponds with this type from Jeneffe; the English forms have the working end more circular in shape, and the trimming extended down each side, often as far as the bulb-plane. In the caves of Southern France a similar type is found, and some Belgian archaeologists have suggested that their hut-circles are of Magdalenian age.

A second scraper is here figured—not so typical of the series, but worthy of illustration. It is formed from a rude flake of flint, from which the bulb has been severed by two powerful blows, leaving enough of the bulb-slope to form a convenient hold for finger and thumb. The scraper-end has two



FIGS. 1 AND 2.

Fig. 1 (Upper).—Straight-edged scraper, typical of the Belgian hut-circles.

Fig. 2 (Lower).—Notched scraper, with two edges, from the Belgian hut-circles.

edges, both carefully wrought; the larger one is a straight-edge, very uncommon in a scraper, and the angle between the two is 140° . The result is a tool with two cutting edges, the second fitted to "mak siccar" the work of the first. On the side of this scraper, at a spot very convenient to the hand-grip, is a large *encoche*, or notch, used doubtless in

rounding hairpins of bone or wooden handles of tools. The notched flake, and occasionally the notched scraper, are tools which belong

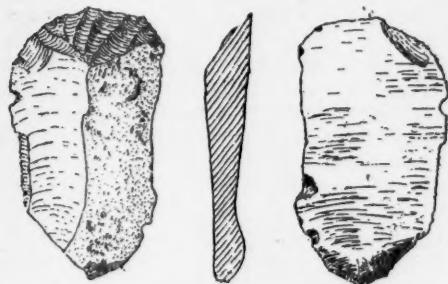


FIG. 3.—SCRAPER, RESEMBLING AN ENGLISH TYPE.

to all flint ages; they are quite in keeping with the general character of the relics of Jeneffe, which were applied to domestic uses.

A third scraper fell to the writer's lot on August 2. This scraper is nearly intermediate between the two already given; it utilizes the end, like the first, and it has a sweeping edge, which very nearly divides into two portions, as the second is divided. Its great difference from the first is that the chipping, which forms the cutting edge, forms an angle of about 35° with the bulb-face, while the angle of Fig. 1 was not far short of 90° . Fig. 4 might be paralleled from an English series, and was probably used as a knife in the hand, certainly not as a plane, which we have said was probably the method in which Fig. 1 was utilized. Fig. 1 also probably was a handled tool.

Chief in interest was the serrated flake next figured. Three of them were found, two by M. Émile Cartailhac, of Toulouse—a name honoured by every student of prehistory—who was highly pleased by the interesting discovery. The number three was the usual average, for it is common to find one in each *cabane*. They have all the same characteristics; the edge is serrated, in whole or in part, and each side of the flakes, so far as the serrations last, is lustrous, showing a brilliant polish over about a third of the flake's width; the other two-thirds are dull. The end of the flake is usually, as in the illustration, truncated. The edge opposite to the serrations has, in the example given, been blunted by chipping,

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probably to give ease to the hand. These flakes are named by the Belgian archaeologists *faucilles lustrées*, or polished sickles, and with justice. The polished edges are exactly such as are found in the flakes attached to a *tribulum*, the polish on either edge being caused by movement through the silicious straw. The edge also between the serrations is beautifully polished, and not chipped, showing that it was used by a skilful and steady hand. The truncated end suggests that several flakes were fixed in one handle, the method adopted by the makers of the Egyptian flint-sickles. The blunting of the opposite edge, and the fact that serrations only extend over the larger half of the edge, points to the saw having been used in the hand; probably, as is certain in the case of flakes and scrapers, both methods were employed. That the use was for cutting the ears off stalks of corn can hardly be doubted. No vegetable remains were found in the *cabanes*, but in the pottery numerous impressions of the grains of *Triticum dicoccum*, Schr. (the two-eared wheat) were discovered and identified. Moreover, mortars of the simplest description—a

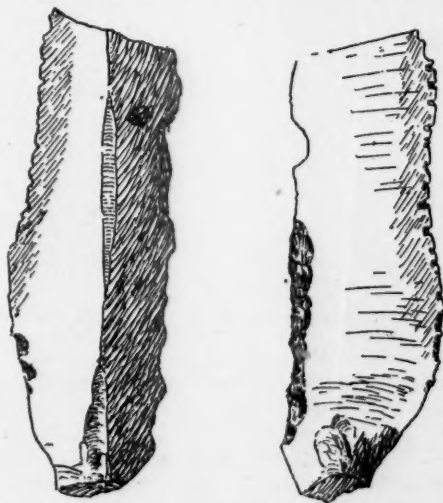


FIG. 4.—FAUCILLE LUSTRÉE, OR POLISHED SICKLE.

round or oval stone rolled over a flat one—were of frequent occurrence, though none appeared on August 2.

M

The flint saws which I have found in the neighbourhood of Oxford have neither the lustrous edges nor the large serrations of these foreign examples. They were probably used for cutting some softer substance, perhaps for tattooing the human body. The late Sir John Evans, however, found in Yorkshire saws, which were marked by signs closely resembling those of the Hesbaye, and were probably used for the same purpose.

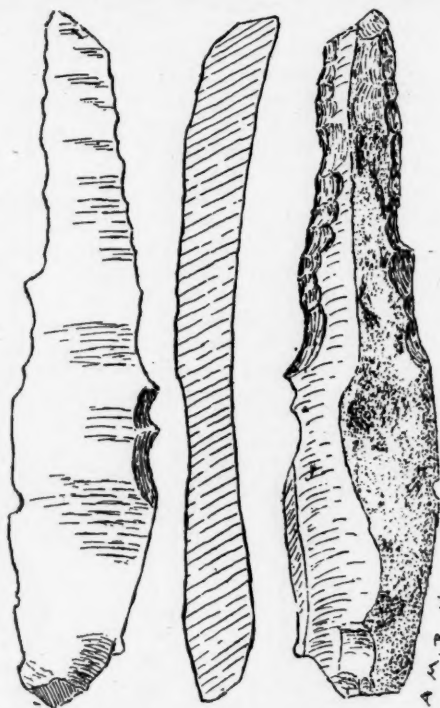


FIG. 5.—FABRICATOR, OR FLAKING-TOOL FROM JENEFFE.

Of Fig. 200 in *Ancient Stone Implements of Great Britain* he writes that it "has a line of brilliant polish on each margin of its flat face, showing the friction the saw had undergone in use, not improbably in sawing bone or horn." He further adds that the characteristic polish is "observable on a large proportion of these flint saws." At the same time this polish is not identical with that of the Belgian examples, as it is only

said to occur on the flat side of the flake, not on both sides, which is characteristic of the foreign examples.

I have also figured a fabricator, which is singularly like many of the so-named tools found in England. The edges, especially that which would be used in right-hand working, are much worn back, as if they had been pressed against some hard substance. The implement, however, differs from typical English examples in two points: first, it is of slighter make than is usual in home examples; second, the end has not been bruised, whereas in English specimens it is commonly bruised to a rounded mass, and often both ends have the same appearance. I suspect at the same time that the Belgian example has had its end broken off, as there is some appearance of an ancient fracture. The piece has also this peculiarity, that it has, almost certainly, been inserted in a handle. Between the used and chipped part, and the bulbed butt of the flake, there is no mark of use, the edges being quite sharp. Further, on one of the edges there is a sharp and thin projecting jag, which would have cut the finger of anyone who used the bare end as a handle. Had the flint been used unhandled, this jag would have been removed.

Lastly I have figured a curious flake, which puzzled Belgian prehistorians, some of whom asserted that it was chipped by the digger's spade, and could have had no use. Beyond a doubt the chipping on one side of the flake is ancient, and its great regularity points to its having been worked for some definite end. M. Hamal-Nandrin, who has had much experience in the flints of the Hesbayan plateau, suggested that the side was chipped away in order that it might be blunted; this done, the flake could be held in the hand by the chipped end, while the sharp, untouched end was used as a knife for special, perhaps surgical, purposes. This was my own explanation, for which I was pleased to find a thoroughly competent seconder. Though I cannot give an exact parallel, analogous implements are not wanting, and it must be remembered that, when all tools are handmade, implements of unique form are to be expected.

It is remarkable that in these hut-circles

no polished axe of the ordinary type, and no barbed and tanged arrowhead, or, I believe, any arrowhead at all, has appeared. A few examples of an adze or *herminette*, flat on one side, convex on the other, and convexly sharpened at either end, have been found. Fig. 84A, in the second edition of Sir John

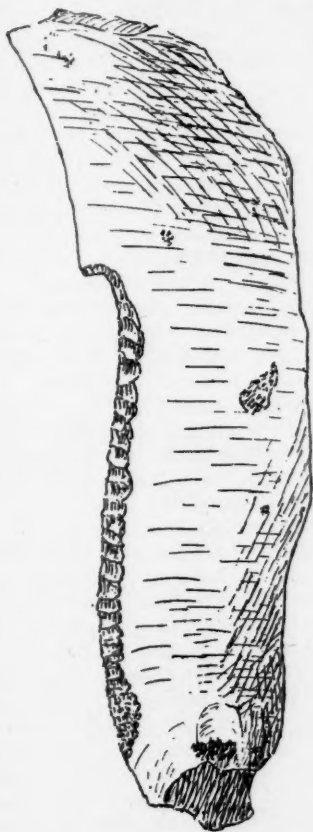


FIG. 6.—FLAKE WITH EDGE REMOVED FOR CONVENIENCE IN HOLDING: PERHAPS A SURGICAL KNIFE.

Evans's already quoted work, from Slains, Aberdeenshire, resembles them, though the foreign type has a stamp of its own. They are not formed of flint, but of a less brittle stone.

The result of the delightful excursion had a tantalizing aspect, as is so frequently the case with prehistoric discoveries. On the

one hand was the fact, clear as sunlight, that in some distant epoch a large population planted wheat, reaped their harvest, and ground their corn, on the very soil which is now the richest land of Belgium. They also made bowls and others vessels of pottery, sometimes adorned with fanciful and picturesque designs. Their homes were workshops, full of knives, saws, scrapers or planes, and augers, of flint. Belgium of to-day is famous, has long been famous, for its agriculture, its porcelain, and its knives and other tools of iron. A Scottish visitor could not forget that for centuries the familiar knife of the Scottish peasant was named the "jocteleg," or *Jacques de Liège*, as iron smelting furnaces in Scotland are of comparatively modern date. These arts of modern days—the husbandry, the pottery, the cutting tools—were all reproduced beneath the sod, in somewhat altered forms, from the life of a long-forgotten past. This was certain, and surely it was interesting, being a visible lesson on the continuity of human history and on the growth of useful arts from times which the professional historian too often regards as anarchic and unknown. The sight had also the picturesqueness of contrast between the clear outlines revealed and the darkness which enveloped the surroundings of those objects and the distance between them and ourselves. It recalled to mind a scene once witnessed by the writer near the top of Ben MacDhui. When the summit was reached, instead of the view which should comprise the eastern, western, and northern seas that gird our island, nothing was visible save a thick haze and a few hundred yards of weather-beaten granite rock. Suddenly an avenue opened in the mist, and revealed far off, shining in clear sunlight, green fields and whitewashed steadings, fringing the lower reaches of the Spey, and a long line of white waves breaking on the yellow sands of Culbin; a small portion of the vast landscape clear, the rest obscured and invisible.

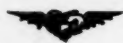
So it often is to the prehistoric student; the evidence found is clear as day, but how difficult to conceive it in its true surroundings! In truth, the evidence of Jeneffe presented an unusual difficulty; it seemed to speak of a large neolithic population

living, not merely without axe and arrow, but without any weapons of war whatever. How could such a thing be? Was it possible that the Belgian savants had laid bare a *gynæceum*, or women's apartments, of old? The most of the operations which were in evidence were probably performed by women. Neolithic tradition lingered long in Western Scotland, and there we find reaping, grinding, and pottery-making, largely confined to women. The reader will remember Wordsworth's "Highland Maiden"

Reaping and singing to herself.

Pennant informs us that the quern, or hand-mill, of 1770 was turned round by "two women seated at the mill"; and Martin records that in his time (1700) the art of making pottery without the wheel—that is, *more neolithico*—was practised in the Isle of Lewis by women. Sir Arthur Mitchell in *The Past in the Present* tells us that the last person to practise the hereditary art was an old woman, a Macleod, of the township of Barvas.

Again, was it possible that the huts were occupied by a subject race, a species of Gibeonites or Helots, who were forbidden to bear arms, and compelled to practise the useful arts of pottery, husbandry, flint-making, and skin-dressing, while the Spartans, the ruling race, dwelt apart with weapons and armour, courage, and pride, of their own? These suggestions are fanciful enough, but either of them is more probable than the belief that an unarmed population existed in neolithic times on the open plains, or half-felled forest lands, of Belgium. We left the spot with the reflection that in all probability evidence is lurking somewhere, or has perhaps been lost, which would prove that, when need was, the *cabanes* of the Hesbaye were not without defenders, and that these defenders were not without arms. Who can believe that these primitive cultivators would be driven from their hard-won fields or patches of corn without fighting for them? Was such a supposition possible on the lands occupied by the *Nervii* of old, and throughout the generations since consecrated by the proud independence and fiery temper of their inhabitants?



The Ancient Kanarese City of Kop, and its Neighbourhood.

BY G. K. BETHAM.

I.

THE CITY OF KOP.

MANY are the ruins which are to be found in India by those who wander away from the beaten track, and many are the stories related concerning them to be heard by those willing to listen to and able to understand the inward meaning of them. Every temple, nearly every wayside shrine, has some quaint legend attached to it, interesting, if for no other reason, for the light thus thrown on the customs and train of thought common to the people—people possessed of an inexhaustible mine of folk-lore, a mine as yet but barely touched. I came on an old city once in the course of my wanderings, deeply buried in thick forest-clad country, seldom if ever pressed by the foot of a European, almost unknown, even, to the surrounding native inhabitants of the district—lonely, isolated, forgotten. It is of this city that I now propose to tell.

The ancient city of Kop lies some sixteen miles inland from the port of Murdeshvar, on the North Kanara coast, about twenty-five miles south of Honavar. The city is in ruins, and is at the present day hidden away in and overgrown by forest; so far as I know, it has never been visited by any Englishman but myself. I may, of course, be wrong in making this statement, and write quite under correction. I do not think that Mr. Fleet, C.I.E., late of the Bombay Civil Service, and the great authority on Kanarese antiquities, has ever visited or described the place; nor has it, so far as I am aware, come within the purview of the archaeological survey of India.

I was in camp at Murdeshvar, when I heard rumours of the existence of an old city in the neighbourhood, and it was not without some difficulty that I at length succeeded in finding a man able and willing to guide me to the place. The route lay through pathless, jungle-covered country of the roughest description, and completely deserted,

there being no habitation of any sort in it. My guide also informed me that it was infested by king-cobras (*Ophophagus elaps*, the snake-eating snake). This in some measure accounted for the tract being avoided, for the king-cobra is the most deadly, and at the same time the most formidable, of the serpent tribe, attaining as it does a length of from 14 to 16 feet, and attacking man without provocation or warning, and withal having a deadly poisonous bite.

On the way to Kop, about three miles on this side of it, there is a wooden image some 3 feet to 3 feet 6 inches high, which rejoices in the name of *Hona Jain Masti*. *Hona* means gold. The term *masti*, so far as my knowledge and experience goes, is confined exclusively to the Kanarese coast, and is used only by coast Kanarese people and by the adjoining people to the south of Kanara, who talk the *Tulu* dialect. It signifies the spirit of a female who has died a violent death, usually the spirit of a *sati*—i.e., a widow who has been immolated on the pyre of her deceased husband—sometimes malevolent, but as a rule benign. Divine, or at all events semi-divine, honours are paid to a *masti*. An image, or representation of sorts, is set up, and offerings, such as cocoanuts, flowers, red-lead powder, etc., are placed in front of it, and obeisance made; not infrequently there is a priest attached to the shrine. The neighbourhood of a *masti*, be her character benevolent or not, is avoided as much as is possible after nightfall.

The story of this *masti* as related to me is as follows: *Hona* was the fair and lovely daughter of the Jain King of Kop; her father was not wealthy, but he had a rich subject in the person of one Bankoji Achari,* who had amassed his wealth by the aid of a stone, or gem, which had the property of turning metals into gold by its touch—another version of the philosopher's stone,† in short. Bankoji's son loved the beautiful Princess, and his father sought and obtained the promise of her hand for his son from the King. The King was, however, inwardly incensed at his subject's presumption, the more so as he was of a lower caste

than himself; so, on the night chosen for the marriage, he and his retainers set on the would-be bridegroom's household and massacred them all. *Hona*, considering herself as the widow of Bankoji's son, immolated herself on a funeral pyre which she erected with her own hands. A *gopur*—that is, a kind of gateway of a temple; it also means an arch erected over an idol, or the niche in which it is contained—was built over the spot where she sacrificed herself, and her image has been placed by the side of this arch.

On arriving at Kop, the first object of interest is the temple of *Ishvar*—what is left of it, that is; for it is in ruins. The fact of the temple being dedicated to *Ishvar* is noteworthy. *Ishvar* is a synonym of *Brahma*, the first person in the Hindu Trinity. It is said that there are only three temples in all India, now extant, in his honour. The story goes that one Rakmadin Ahmed Sahib of Bhatkal, hearing that treasure had been buried under the *ling*—i.e., the phallus, the emblem of the origin of life, more particularly connected with the worship of *Shiva*, the third person of the Hindu triad—in the interior of the temple, tore up the *ling*, threw it into a well, and demolished a considerable part of the temple. His search was fruitless—he found no treasure; but he and his workmen were attacked by fever while engaged in the work, fever of which Rakmadin himself died within a fortnight. Near this temple are the traces of an old well, now filled up. Tradition hath it that, on the fateful night that Bankoji was attacked by the Jain King, he threw most of his property into this well and finally jumped into it himself; and that then the well was filled in by his servants, who after doing so decamped. Another Bhatkal merchant came afterwards and attempted to disinter the buried treasure; but as in the former case so in his, he was attacked by fever, to which he succumbed, and his spirit is said to haunt the spot and jealously guard the riches which in life it coveted so much, and dared so much to gain.

The next temple met with, also in great disrepair, is sacred to a sylvan goddess,* whose presentment is never found inside a

* Achari means blacksmith.

† Vernacular, paraskal.

* Wana-durga-dēvi, the jungle Durga-dēvi,

city or village. The idol has disappeared, is said to have been buried. In front of the temple are images of two minor local deities,* as well as that of an imp or fiend; as also two smaller fanes dedicated to two fiends† who are supposed to guard the land in subordination to the sylvan goddess of the temple.

Passing on, we come to two engraved stones. The first has three panels, as it were: in the centre panel is the presentment of an altar, bearing the *ling*; on the panel to the left is the sacred bull;‡ while on the one to the right is the figure of a novice, praying. Below are three rows of figures—musicians and dancers. On the second stone a battle scene is portrayed.§

These temples may be said to lie in the suburbs of ancient Kop; but from the spot where the stones are there is distinctly visible the traces of a wide, well-made and well-paved road, or boulevard, passing right through the ancient city from end to end, and on either side of this road lie scattered the fragmentary remains of old buildings—dwelling-houses, temples, and so on—telling in mute but unmistakable language of glories long gone by. This road is still called the Queen's Road; the name has come down from the misty past. Nearly in the centre of the city is a temple—small, unroofed, in ruins—and here I found an image which I sent to the Natural History Society's Museum in Bombay. It was in perfect condition, which was my reason for securing it for the society. It is carved in white limestone, and is in the usual cross-legged attitude of meditation which is distinctive of all Buddhist and most Jain images. In front of this image which is about 2½ feet in height, there were two smaller ones. There is a tradition to the effect that, in days gone by, there was a golden image also. This was stolen, but so many troubles came upon the thief, in consequence of his misdeed, that it was brought back and buried in the temple, where it is now said to be.

* Hosluru and Rambhakt.

† Jatka and his wife Hulgirti.

‡ Nandi.

§ Patal-amba-vir-deo—i.e., the storied stone of demi-gods or heroes.

I had not time to make any further researches, as my duties called me away. I was only able to devote one day to my investigations, and I have set forth the results here.

II.

SOME ANCIENT INDIAN TEMPLES.

Another place of interest in the neighbourhood of the ancient city of Kop is Hadvalli, a village lying some ten miles inland from Bhatkal, and situated near the Mysore border. It is a small village with, when I visited it, a population of some fifty souls. There is—or was then—one resident Jain family, the head of which was also the chief man of the village. Close by there is a Jain temple in a fairly good state of preservation. On entering one is confronted by a row of figures—the twenty-four Jain saints*—carved in black stone; they are full-length, and stand about 2 feet 6 inches high; they are named as follows:

- | | |
|-------------------|---------------------|
| 1. Vrishaba. | 14. Ananta. |
| 2. Ajita. | 15. Dharma. |
| 3. Sambhava. | 16. Tanti. |
| 4. Abhinandava. | 17. Kunthu. |
| 5. Sumati. | 18. Ara. |
| 6. Padmaprabhu. | 19. Malli. |
| 7. Suparava. | 20. Manisuvrata. |
| 8. Chandraprabhu. | 21. Nami. |
| 9. Pushpadanta. | 22. Nemi. |
| 10. Sitala. | 23. Parëshvanâth. |
| 11. Sriyansa. | 24. Mahavira, alias |
| 12. Vasupujaya. | Vardhamâni |
| 13. Vinala. | Swami. |

To the north of this temple there is a smaller one—a sort of chapel of ease.† In this there is an image of the eighth saint, hewn out of white stone and well polished; it is—as usual—perfectly nude. This figure is standing in two stone water-troughs, one foot in each trough. Close by is an image of the twenty-third saint, seated in the customary attitude of prayerful meditation, with crossed legs and joined palms. In front of this image, which is in black stone, there is a figure, also carved in black stone, in the act of dancing. Outside the small temple there is another image of the twenty-

* Jinās or Jainas or Tirthankaras.

† *Basti* is the local term for it.

third saint in the same attitude as described above, but in white stone this time, not in black.

There is another small temple on the south side of the large temple, facing the one on the north, and of a similar size and design. Inside this second small temple the twenty-four saints of the large temple occur again; here they are not separate figures, but are carved in relief in black stone, each saint having a panel to himself. On either side of the principal figure in each panel are two smaller ones, reaching just above the knees of the larger figures. They are in pairs, male and female, and are supposed to be the servants of the saints to whom they are contiguous; the whole are highly polished. There is also a small brass image* on the same ledge as the twenty-four saints; he is not so powerful as are the twenty-four. In the centre of the wall, and facing the entrance, there is a beautiful piece of metal-work, brass and steel, most elaborately carved. This is a most magnificent piece of work, and, so far as I have seen, absolutely unique. In the middle is the twenty-third saint, and grouped around him are seventy-two smaller figures. In front of this plaque there is a small figure of a female attendant† of the eighth saint; besides there are three statuettes of a female attendant‡ of the twenty-third saint, two in brass and one in stone. Finally, at the end of the building there is a black stone image of the same person; she would appear to be a favourite with the common people.

Outside this temple there are two or three stones with the conventional cobra carved on them, and there is also a large smooth stone on which sacrificial gifts of rice, etc., are offered in order to appease any devils or imps that may happen to be in the vicinity.

A little farther away from the village—to the east of it—there is another temple, which contains a large polished stone image of the eighth saint, in the inner shrine or chamber, and at his feet there is a small image of the fourteenth saint; and below him, again, there is a figure of a servant§ of the tenth saint, on horseback. The door leading into this inner chamber was at one time overlaid

with gold; the threshold has pipal (*Ficus religiosa*) leaves carved upon it; and the pillars of the temple, which are of white stone, are also carved.

On either side of this temple, likewise, there are two smaller temples. In the one to the south there is an image of the twenty-second saint, with two servants at his feet, carved in relief on a panel, in the same fashion as the twenty-four saints in the second small temple near the village. In the small temple to the north there is a stone figure of Shantēshvar, surrounded by the twenty-four saints. Shantēshvar signifies Supreme—or Most High—God. In front, on a large stone, the special attendant* of the tenth saint is carved with a sword in his hand.

Behind the large temple is a stone bearing an almost completely obliterated inscription. On its top are carved three figures in relief—i.e., a sage, or teacher, in the middle, and on either side of him a disciple, or novice; between each novice and the central figure is a tripod table,† on which the sacred writings‡ are laid.

Close to this stone there is another—broken—stone, with the figures of a teacher and two disciples carved on it, likewise a cow and a calf.

By the side of this, again, there is another stone with two rows of figures carved thereon, the figures being a teacher and two disciples, with tripod tables on which are the sacred writings, before them; and near this is another stone, used for supporting a column on which a light is placed; there is no column now, and the stone is utilized as an altar.

Passing on to the south another *masti* is encountered; this *masti* is not an image, however, but a female figure carved in relief on a large stone, some 4 feet high. Her story is as follows: She was of the cultivator class and of surpassing beauty; her home was in a village named Basrur, in the Kondapur Taluka§ of South Kanara. Her husband died, and then a chief of Nagar, in Mysore, named Shivappa Naik, coveted her and made plans to obtain possession of her. When she found that escape was impossible she became *sati*—in other words, committed

* Gometēshvār.

† Padmavatti.

‡ Jēvalambi.

§ Brahmayēsha.

* Brahmayēsha.

† Vyaspita.

‡ Agāmas.

§ Corresponding somewhat to our "county."

suicide by ascending the funeral pyre. After death she "walked," as the old saying has it. There are several images of her extant, the two principal ones being at her native place, Basrur, and at Kolur, near Basrur. Kolur was one of her unwelcome admirer's strongholds, and it was there that he first saw and became enamoured of the girl. Near the *masti* stone are two figures of local minor deities,* carved on stone.

Next is a small temple in fairly good order, containing a nude figure of the eighth saint, with a female attendant at his feet.

Passing on, there is another temple, a small one, full of bats. This temple contains a large figure of the twenty-third saint, seated cross-legged in the stereotyped attitude of devotional meditation. Above the head the seven-faced cobra is carved out of the stone.

III.

AN ANCIENT INDIAN MYTH.

Behind the village of Hadvalli are two steep conical hills, standing up like twin guardians of the mysteries concealed below them; they are called, respectively, Chandragiri and Indragiri. A most beautiful view is obtainable from their summits, the long sweep of the Western Ghâts hemming it in behind. On either side the luxuriant forest-clad plain country, interspersed with cultivation and graceful cocoanut-gardens, and in front the illimitable sea, with the old, old city of Bhatkal in the immediate foreground, beautified by that distance which lends enchantment, and enthralling withal by reason of its extremely picturesque buildings—minaret, cupola, and flat-roofed basalt Jain temple, intermixed—with the contrast of British public offices and police lines: the old order and the new, the older giving place to the more modern, as it must inevitably do.

Chandragiri is the higher of the two hills, and on the summit thereof is perched a very perfect specimen of the Jain school of temple. It is in the usual oblong shape—eight pillars on either side, and two in front and rear, twenty in all. The pediments of the columns or pillars are profusely carved with the customary subjects—*i.e.*, monkeys,

* Jatka and Bramayêsha.

elephants, tigers, and lotus flowers, in strong relief. Round the inner court are twenty-four pillars, with the twenty-four saints carved on them. At the entrance door, on the side-posts, are carved figures of attendants with fans in their hands, and beyond them, on either side, are two musicians with tambourines. In front of the temple is a stone with the eighth saint in the centre; on one side is the image of a cow with her calf, the latter in the act of sucking; on the other, of a teacher reading from the sacred writings, which are placed upon a desk or tripod table.* Below is an almost obliterated inscription.

Close to this stone is a figure of the guardian of the lands,† on horseback, brandishing a club.

I had not the time to climb and explore the sister hill, Indragiri.

Bhatkal is the Manipur of the Mahâbhâratha, the whilom capital of Queen Chitrangada; she was the daughter of Mahashêsha, king of snakes and lord of the lower regions. There is an interesting story related in the great Mahrâtha epic about this Queen. It is said that the Pandâvas, during their exile, happened to enter the domains of the Queen of Manipur;‡ being no ordinary people, they easily found admittance into the palace, with the result that the Queen fell in love with Arjun, the third and bravest of the five brothers, and in due course they were united by mutual consent, without any formal ceremony. The fruit of this union was a son, who was named Babruvahana.§ The connection was but a temporary one; Arjun had to leave Manipur, being bound to assist his brothers in their attempt to recover their lost kingdom. Time passed on, and in the seventh adventure of the horse of Arjun the animal entered the confines of the kingdom of Manipur. Babruvahana, by this time a fine lad of fourteen years of age, saw the horse and seized it—an act tantamount to a declaration of war, of open and direct defiance. His mother heard of her son's daring deed, and she at the same time discovered who was the owner of the horse and the author of the adventure. She informed the lad, who, on finding that the

* Vyaspita.

† Jatka.

‡ Or Bhatkal.

§ *Vide* note at end.

animal belonged to his father, returned it with every demonstration of affection and respect. Arjun, however, misconstrued his son's motives and attributed his conduct to fear. A battle ensued, in which the father was slain. Chitrangada, inconsolable, wished to ascend the funeral pyre; but Arjun was restored to life by means of the life-giving nectar which Babruvahana obtained from his grandfather Mahashésa.

It is curious to note in this connection that the main thoroughfare in Kop, which probably, almost certainly, formed part of the ancient kingdom of Manipur, is still known as the Queen's Road.

The whole of the strip of country south of the Honavar creek—the embouchure of the Shiravati River—on which Gersoppa and Honavar are situated, and lying between the Western Ghâts and the sea, is full of interesting remains. Many of these have been described by Mr. Fleet, C.I.E. (I.C.S., Bombay, retired), but I do not think that the forest-clad country lying immediately below the Ghâts has ever been thoroughly explored. The ruins at Gersoppa and at Bhatkal have been dilated upon by Mr. Campbell in the *Gazetteer of Bombay*, Vol. XV., Part II., "Kanara." Kop and Hadvalli are, it seems to me, quite the equals of the places mentioned in point of antiquity. Gersoppa and Bhatkal are both of them easily accessible by water, Gersoppa being on the Honavar creek, and Bhatkal on the sea-coast, and in this respect they possess a great advantage over Kop and Hadvalli, which both lie inland; there is no doubt, however, that both these places were at one time important and flourishing towns.

It is perhaps hardly necessary to add that the temples, images, carvings, etc., have suffered very considerably at the hands of iconoclastic Mohammedans.

NOTE.—The name *Babruvahana* is a curious one, and bears a strong resemblance to that of *Shalivahan*. *Shalivahan* arose about A.D. 78. From the significance of his name—*Shali* from *Shal* or *Sal* (*Shorea robusta*), and *vahan*, a vehicle or cart—and from the fact of his being represented as borne upon a cross of that wood, and the time and circumstances of his birth, Wilford has suggested his identification with Christ. He has given his name to the era known as *Shaka*

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Shalivahan. *Babru* is the babul-tree (*Acacia Arabica*)—the shittim-tree of the Bible—and it is a peculiar coincidence that *Babruvahana* is fabled to have descended into hell.



A Country Schoolmaster of the Eighteenth Century.

By J. C. WRIGHT, F.R.S.L.

RECORDS of the past of a private character are especially interesting, presenting to us, as they do, simple incidents that have happened in the lives of men about whom otherwise we should know little. Such an one was Mr. Walter Gale, who lived in Sussex about the middle of the eighteenth century. From his *Diary** we get glimpses of the man and of his times which reveal to us how customs and habits change. Though a schoolmaster by profession, he was a person of versatile talents, and could, apparently, turn his hand to anything; he was a land-measurer, a practical mathematician, an engraver of tombstones, a painter of public-house signs, a designer of ladies' needlework, and a maker of wills! That he had ambition goes without saying. Soon after his appointment to the school-house at Mayfield he began to keep a journal in which he has revealed some of his aspirations. His early life appears to have been not altogether blameless, and he acknowledges that the many vicissitudes of fortune he had experienced would constitute a pretty good history. He had been an officer of excise, and, for some reason unknown to us, had been summarily dismissed. It was, therefore, with much gratification he found refuge in pedagoguing—that *dernier ressort* of the unfortunate in the olden days. He writes to a friend:

"I am now at the head of a little free school at Mayfield, which is famous for being the repository of several notable relics of antiquity, of which the principal one is a pair of tongs with which the inhabitants affirm, and many believe it, that St. Dunstan,

* *Sussex Archaeological Collections*, vol. ix.

Archbishop of Canterbury, who had his residence at a fine ancient dome in this town, pinched the devil by the nose when, in the form of a handsome maid, he tempted him. What made it more terrible to this sightly tempter was, that the tongs happened to be red hot, and it was one that St. Dunstan made use of at his forge, for it seems that the Archbishop was a blacksmith as well as a saint."

As we have remarked, Mr. Walter Gale was a versatile genius. In his Diary he records observations that remind us of that pioneer naturalist, Gilbert White. On December 1, 1749, he gathers "some prime rosses, which for beauty and fragrancy came but little short of those gathered in Aprill; it appeared," he adds, "that they might have been gathered a week sooner." Returning home one evening after completing the drawing for "a bed-quilt after five days' close application," he remarks on the fine appearance of the planets, and notes their position in the heavens, "the sky being clear, the whole celestial sphere appeared in perfect harmony." From his record we imagine that his scholastic duties were comparatively easy. It is true he was a busy man, for having none of the perquisites so common in the old grammar schools, he was glad to eke out his salary, which amounted to the princely sum of £16 a year, by such employments as we have mentioned. Yet he fared well enough, if we may judge from remarks now and again in his journal. When a conjurer visits his school it is made the occasion of mutual conviviality—the conjurer treating him with a quatern of gin, while Mr. Gale provided dinner for his guest, who, he remarks, "treated me as before." Sunday was usually a high day in more ways than one, for though he can make a special note of the sermon when the text was, "Take no thought, saying, what shall we eat, and what shall we drink, or wherewithal shall we be clothed," he makes no scruple, after dining "on a neck of mutton and a pudding cake," to join in "with two bowls of milk punch"! We notice that the recourse to spirits for all kinds of ailments is common, and, in fact, invariable. Was it the ague? A half-quatern of gin with twenty drops of hartshorn was the remedy. Was it rheu-

matism? Three pills are added to a penny-worth of warm ale; but, apparently, the result was not satisfactory, for the diarist adds: "I eat with it a hot roll." His habits may be seen from the following:

"I went with Master Freeman to Wadhurst; we went to the Queen's Head, where we had a quatern of brandy. I went to the supervisor's house, and returned to the Queen's Head, and had three pints of five-penny, between myself and three others; we set out together at 8 o'clock, and being invited to a mug of mild beer, we went in to Mr. Walters. We left him with a design to cross the fields through Mephams Gill; but it being extremely dark, we kept not long the right path, but got into the road, which, though bad, we were obliged to keep, and not being able to see the footmarks, I had the mischance of slipping from a high bank, but received no hurt. Old Kent came to the knowledge of the above journey, and told it to the Rev. Mr. Downall, in a false manner, much to my disadvantage; he said that I got drunk, and that that was the occasion of my falling, and that, not being contented with what I had had, I went into the town that night for more."

In these days the drinking of intoxicants is receiving much attention not only from total abstainers, but from those who can be "temperate in all things." It was not so a few generations back. Excess was then the rule. The indescribable scenes which Hogarth attempted to depict in his famous "Gin Lane" are indicative of habits which, though still existing, do not now manifest themselves in such a strikingly scandalous manner. It must be remembered, however, that these habits were but a survival of the times when non-spirituous drinks were almost unknown. Mr. Gale probably drank beer at breakfast, and it is not unlikely he became too fond of "fivepenny." Rumour—that subtle messenger of all ages—began her work, the sequel being that our diarist was finally removed from the school for neglecting his duties.



The Episcopal Mitre.

By F. R. FAIRBANK, M.D., F.S.A.

SINCE about the year 1000 A.D., roughly speaking, some sort of mitre has been the special and characteristic head-dress of Bishops in England. In Anglo-Saxon manuscripts Bishops are represented either bareheaded or with a skull-cap. In the Anglo-Saxon Pontifical in the Public Library at Rouen a Bishop is represented bareheaded in the act of consecrating a church.* In the "Benedictional of Æthelwold" a Bishop is represented bareheaded, but with a circlet of gold on his head. In the Bayeux tapestry Archbishop Stigand is represented bareheaded.

But after about the year 1000 a low form of mitre begins to appear, and by the next century it has acquired a definite form, which it has continued to possess, with some modifications, ever since.

The early representations show it as a conical cap, without division; then a depression appeared in the centre, with the sides projecting upwards. These projections gradually assumed the form of horns, and for some time the mitre was placed with these at the sides, or with them back and front. It is placed sideways on the seal and counter-seal of Richard, Archbishop of Canterbury, 1174-1184. The latest seal showing this arrangement is that of Hugh Nonant, Bishop of Coventry and Lichfield, 1188. For some thirty-five years the two fashions appeared side by side.† Whether the mitre was so worn, or whether it was so represented to better show its real shape, is doubtful. On his seal Archbishop Thomas à Becket is represented with the mitre sideways, but the mitre shown as his at Sens has the "labels" fastened as they would be if it were worn with the horns back and front.

The early mitres were triangular in form, with the sloping sides straight lines and the apex low; but in course of time they became more elevated. In the fifteenth century their shape became further altered: the apex was

raised and the sides were curved, so that when it was worn it had a somewhat globular form. By the end of the fifteenth century and the early part of the sixteenth its form was again modified; it remained globular, but its apex was much lower. This progression is well shown in the illustrations.

The mitre was of three kinds, each having its own special use. They were:

1. *The Simple Mitre.*—This was made of simple Damascene or other silk, without gold; or of linen sewed with white thread, with or without red borders or fringes. It had infulæ or labels hanging down behind.



MITRE OF THOMAS À BECKET.

2. *The Auriphrigiated Mitre.*—This was made of some precious woven material, decorated with borders and strips of aufrey. It was also decorated with pearls, or it might be made of simple gold or silver tissue.

3. *The Precious Mitre.*—This was the most beautiful of all. It was made of precious material, decorated with plates of silver or gold, with precious stones and large pearls.

The Precious Mitre was one of the most beautiful of all the episcopal vestments, and was often very costly. The inventories of the cathedrals and of some monasteries give a good idea of this. In 1242

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* See *Archæologia*, xxv., plate xxx., page 251.

† W. H. St. John Hope, *Proc. Soc. Ant.*, February 3, 1887, p. 284.

Henry III. gave £82 for one. In 1385 Archbishop Alex. Neville, of York, pledged his mitre to William Wallworth, Lord Mayor of London, for the sum of £193. It was not redeemed, and his widow paid a further sum of £6. 13s. 4d. for it. In 1498 Archbishop Rotherham, of York, possessed a mitre which he stated in his will cost him 500 marks. One given by him to that cathedral is stated in the inventory of 1500 to be worth 700 marks.

Archbishop George Neville, also of York, possessed a Precious Mitre, which was seized by Edward IV., and it is said to have



BISHOP ANDREAS.

been made into a royal crown. Many more instances might be given. A very interesting bill for the making of a mitre at Worcester—date not given—is printed in the *Builder* for July 7, 1894. The total cost was £49 15s. The foundation was linen, on which pearls were sewn and jewels fastened. Two yards of broad ribbon and one yard of narrow were required, and "rownde" silk was used for the border. Some of the precious stones used were set in gold, and the extraordinary amount of 93 ounces of worked silver formed part of it. There were 3½ ounces of "fine" pearls, at

£3 per ounce, and 12 ounces of "medull" pearls at 10s. per ounce. The embroiderer worked on it for six weeks, at a cost of 1s. per day, besides "mete and dryncke."

The Precious Mitre was usually so heavy that during portions of the Mass it was removed from the head of the Bishop, and a lighter Auriphrigiated one was substituted. The Bishop uses the Precious Mitre on solemn feasts, and generally whenever the hymn *Te Deum Laudamus* is sung in the Office and the *Gloria in Excelsis Deo* in the Mass. Nevertheless, on the same feasts the Auriphrigiated Mitre may also be used, but rather for convenience than from necessity—lest, *i.e.*, the Bishop be too burdened—if the precious mitre be used through the whole Office. Therefore it may be accepted, as well in Vespers as in the Mass, that the Bishop may use the Precious Mitre in the beginning and in the end of Vespers and solemn Masses, and in going to church and returning from it, and when he washes his hands and gives the solemn Benediction. But between times he takes the Auriphrigiated in place of the Precious Mitre. The one not actually used is placed on the Epistle corner of the altar.

The Bishop uses the auriphrigiated mitre from "the Advent of the Lord" until the "Feast of the Nativity," except on the third Sunday in Advent, the Precious Mitre being then used as a sign of rejoicing; also from Septuagesima until the fourth day in Holy Week, inclusive, except on the fourth Sunday in Lent; also on every vigil which is observed as a fast, and on the four great seasons; in Rogation Litanies and processions which are made on account of penitence; on the Feast of the Innocents, unless it occurs on Sunday; and at benedictions and consecrations which are done privately, at which time the Bishop does not use the Precious Mitre. Nevertheless, when the Auriphrigiated Mitre is used, the Bishop may use also the Simple Mitre in the same manner, as is said of the former when the Precious one is used.

The Bishop uses the Simple Mitre on Good Friday, and in the Offices and Masses for the Dead. The Bishop, when he is buried, is dressed in "pontificals," with a simple mitre on his head. This has been found to be the case when the stone coffins

of Bishops have been examined, as at Canterbury, Norwich, Winchester, etc.

The pastoral staff and mitre are used together, except in Masses and Offices for the Dead, when the pastoral staff is not used.

At the consecration of Bishops the mitre is imposed with a special prayer. In the "Pontificals" of Anglo-Saxon date there is no mention of a mitre, and no ceremony of imposition, for, as before stated, it was not then in use. See, for instance, the older portion of the Sacramentary of Leofric,

And when the mitre was imposed by the Archbishop:

"Deus, qui mitræ pontificalis honore te voluit insignire, Clementer annuat, ut quæ per mitræ cornua figurantur ad tutelam, et ad salutem animæ, fortiter et prudenter corde tractes et ore. Per. . ."

Among the several chaplains or ministers who assist the Bishop when officiating, one is appointed specially to "serve" the mitre. He has an oblong silk towel hanging from his neck, which he uses when handling the



EAST WINDOW, NORTH AISLE, CONISBOROUGH CHURCH, YORKS.

Bishop of Exeter (seventh to eighth century); the Pontifical of Ecgbert, Archbishop of York, 732-766; and the Anglo-Saxon Pontifical in the Public Library, Rouen. But in the later books the following prayers are added, as in the Pontifical of De Martivall, Bishop of Salisbury, 1315-1329.

For the blessing of the mitre:

"Deus, cujus providentia statuit ut mitra pontificis caput ornaret, misericordiæ suæ dono concedat, ut hoc capitis ornamentum ministerio bonorum operum ut ornatum animæ convertatur."

mitre, so as not to touch it with his bare hands in handing it to the deacon to place on the head of the Bishop. When the minister of the mitre so holds it, he has the *infule* hanging towards himself, so as to be ready for the deacon to take it and place it on the head of the Bishop. When the mitre is placed on the altar, it is with the *infule* hanging down. On Corpus Christi Day, when the Bishop carries the Host in the public procession, he walks bareheaded under a canopy, and the minister of the mitre carries it behind him in the manner

described. This is what would have happened at Westminster had the Legate carried the Host in procession.

There is no difference in shape between the mitres worn by Bishops and Archbishops, but the Bishop of Durham's mitre has been represented with a coronet, as he was also a 'temporal peer'; but Bishop Hatfield's monument does not show it.

In cathedrals which had monasteries attached to them, or, in other words, which were the churches of monasteries, the Bishop occupied, nominally, the position of Abbot, and the Prior ruled the house. The Prior occupied the stall of the Dean in other cathedrals, and he had the right to use the mitre, but this right was subordinate to that of the Bishop. The Priors of the cathedral priories of Canterbury, Durham, Winchester, Rochester, Ely, Norwich, Worcester, and Coventry were so honoured. In the presence of the Bishop they could only use the simple mitre.

The Abbots of the exempt abbeys—St. Albans, St. Augustine's, Canterbury, Westminster, St. Edmund's, Evesham, and Waltham—all used the Mitre, as did also those of the abbeys known as the "mitred abbeys."

The mitre was used by the Cistercian Abbots, although at first they were not allowed to seek the right to do so. The Cluniac Abbot of Bermondsey used it, and the Master of the Order of Sempringham had a qualified right.

Mitres were kept in cases made specially for them: there is one such at New College, Oxford, and another at Exeter.



With the Dead at Minster, Sheppey.

BY JOHN C. NORWOOD.

THERE upon the hilltop, by the old, low, buttressed church tower, the north-easter from the German Ocean strikes with a familiar freshness. Northward, too, beyond "the foot of the walk," the sea gleams in the sunlight; but it is with the stifled gleam of the opal rather

than with the sapphire flash of a northern firth, and the obscure trend of the other shore, unlike that of the firm Fife horizon, wavers intermittently backward until it fails, utterly lost in the golden haze of infinite distance. So it is with my quest here to-day in the King's hundred of Milton, one in which I have sought to retrace a line of historical circumstance, assumable as the existence of the flat Essex coast over there beyond the great estuary, yet, in the long perspective of time, equally dim and blurred. It concerned certain of those whose dust lies here within the ancient fane, men whose nameless memorials have been unsolved riddles* to the archæologist for centuries past. Thirty years ago the church was restored, the work being aided munificently by the then Sovereign lady of the land; but prior thereto, it is thought, the mute appeal of its notable neglect and oblivion commended it to a master in English letters for his purpose in a passage which may be recognized by the reader:

"It was a very aged and ghostly place. The church had been built many hundreds of years ago, and had once had a convent or monastery attached, for arches in ruins, remains of oriel windows, and fragments of blackened walls, were yet standing."

(In the ninth century the heathen Dane burned Minster; traces of fire occur in certain windows in what is now the middle wall of the church.)

"Here were effigies of warriors stretched on their beds of stone with folded hands—cross-legged, those who had fought in the Holy Wars—girded with their swords, and cased in armour as they had lived. Some of those knights had their own weapons, helmets, coats of mail, hanging upon the walls hard by, and dangling from rusty hooks. Broken and dilapidated as they were, they yet retained their ancient form and something of their ancient aspect. Thus violent deeds live after men upon the earth, and traces of war and bloodshed will survive long after those who worked the desolation are but atoms of earth themselves."†

* Cf. Weever's *Ancient Funeral Monuments* (1631). Even Macklin, in *Brasses of England*, 1907, in his notice of the brass of John Northwood, confuses two John Northwoods.

† Dickens, *The Old Curiosity Shop*.

Thus the great novelist, whose own enduring memorial abides in no cold stone or brass, but in his ardent apology for the individual life as he saw it, spontaneous and immediate in the vulgar throng.

Most strangely, the purpose of my journey south sharply joins issue with the intent of his quoted declamation, its ultimate object having been none other than to discover that a certain deed of violence committed hard by this spot long ago lives effectually otherwise, attesting that, in its case, "out of the eater came forth meat, and out of the strong came forth sweetness." I have not found it possible completely to identify that good man of his hands, Childe Athelnoth,* who "took by violence"—the words are authentic, of the Conqueror's own scrivener—"two parts" of that royal forest which at the time of the Conquest probably stretched southward from this hill across what is now fat, grazing marshland, and continued, beyond the narrow channel of the Swale, in the neighbourhood of Milton town, nor with certainty to relate his possession to that of those succeeding lords, "keepers," or tenants of the royal domain who are entombed here in the church. Had I so succeeded, then these present might have essayed no less than a true and original history of the incidence of English freedom. As it is, the inferences of the data at command are strong, and openly proffer the following threads of an excellent tale for the telling—and verification.

Childe Athelnoth—or, as he is called in the Norman-French of official documents, Alnod Cild and Alnod the Kentishman—is a thane of high rank at the time of the Norman Conquest—so high that he is named in the brief list of native clerics and princelets † whom William in his wisdom astutely carried with him in his train on his first return to Normandy. It is not unlikely that he is a son of Harold by his Canterbury consort, and that during the period immediately preceding the Conquest he had been, at an age of anything above fifteen years, placed by his father in a position of power in Kent—probably that of sheriff, since he is described in monkish Latin as "satrap" of the Kentish-

men. Whoever he be, his outstanding rôle, as presented in the dry records of Domesday Book, is that of protagonist of Saxon law, for in the introductory passages of the survey of Kent we read that he and a few other tenants, referred to collectively as "Alnod and his peers," are privileged to hold land by a tenure which is not feudal, but which corresponds to that gavelkind tenure subsequently affirmed to the entire commons of Kent in the Kentish Charter of 1293—"over these the King has forfeiture for their persons only," but has no "relief" of their lands. Discreetly, however, "from the lands of the above named, of Alnod (Cild) and his peers, the King has guard for six days at Canterbury or at Sandwich, and there they have from the King meat and drink. If they shall not have it, they go away without incurring forfeiture. If they have premonition to meet at a Shire Mote, they shall go as far as Pinenden, not further." For the purpose of our own tale it is necessary to observe that their services as bodyguard are definitely local, and that they are specially protected from the effects of any possible collusion between royal and county powers by the stipulation that they "shall go as far as Pinenden, not further"—that is to say, merely to the ancient place of county husting, Penenden Heath. How far these prescribed privileges avail Athelnoth is not apparent. What is manifest is that before the Conquest he was tenant-in-chief of twenty Kentish manors, and at the time of Domesday of none; that now nearly the full score have been conveyed to William's brother, the militant Bishop of Bayeux, and that of only one manor does he chance to be named as a sub-tenant. In the records of the great lawsuit, tried on Penenden Heath in 1076, between the Bishop of Bayeux and the Archbishop of Canterbury, however, his name is cited as a recent sub-tenant, under Lanfranc the Archbishop, of certain manors of which, apparently, the possession has since been assumed by Odo the Bishop. We may, therefore, tentatively add the name of Athelnoth to the long list of the disinherited in history, and regard his recorded seizure of the King's woods at Milton as a possible instance of the wonted refuge of such malcontents taken in "the merry greenwood."

* See *Domesday Book of Kent* (S. L. Larking), pp. 93, 94, 96, 97, 98.

† Florence of Worcester.

In his case, however, to the fact of possession probably may be added the advantage of a show of legality in his process of seizure. In order to assign this aspect to his "violence," it will be necessary briefly to consider the origin and continuity of the regality of the domain of Milton (formerly Middleton). These relate strictly to the ancient kingdom of Kent, whose Sovereigns had from a remote period held palace, court, and chase here. The district, finally delimited as a "hundred" (a military division introduced in the ninth century), included, as well as Milton and its vicinity on the mainland, nearly the whole of the Isle of Sheppey, especially Kingsborough and its adjacent great religious house, of which Minster Church and its gatehouse are remaining vestiges, founded about 664 by the Queen of Ercombert, grandson of the first Christian King, Ethelbert. In its nunnery for centuries the Princesses of Kent had been educated. That royal customs and privileges (*jura regalia*) should continue to distinguish such a district after Kent was finally merged in the realm of England under Egbert may be assumed, the more so since Egbert was son to a King or Viceroy of Kent, and therefore himself unlikely to have utterly divested the elder kingdom of the heptarchy of its royal attributes. The continual presence, in the ninth century, of the Danes here—as in Thanet, another seat of Kentish royalty—gives support to that assumption. They also have their dead at Minster, buried in tumuli in unhallowed ground, but in such proximity to the church that their presence cannot be supposed to have been wholly inimical. Human remains continue to be found in orderly interment barely without the consecrated bounds of Milton churchyard as well,* and it is probable that such, in both cases, are those of "heathen" traders and colonists who came peaceably to supply the Kentish court—it may be with pelts, weapons, spoils of sea and land, seamen, even captive thralls—ere ever their keels lay up in Sheppey

* The tumuli, or "cotterills," at Minster are well known; but the interments hard by Milton churchyard have not, so far as I know, been noticed by archaeologists. I gained information of the latter from a workman who, when removal of the remains was necessary, was employed in that work. There was no above-ground mark of burial.

"over winter" and themselves became truculent and oppressive. Their increasing aggression appears to have corresponded precisely with the decline of the Kentish royal power, so that in 893 Milton became the permanent rendezvous of the last of them, the Viking Hasting, who then, being driven from these shores by Alfred, transferred his attentions to Northern France, where, having become Christian, he, as Lord of Chartres, played the rôle of harbinger to Rollo, and thus prepared the foundation of the Duchy of Normandy. Later, in 1052, Milton was again a bone of contention. Earls Godwin and Harold, then in rebellion against King Edward, took the town from the King's men and burned it, probably under a claim of *jura regalia* vested in the person of the elder Earl, then Earl of Kent.

When, therefore, the "satrap" Athelnoth—certainly a protégé of Harold, whether son or no—seizes "two parts" of the royal forest, he does so, it may be assumed, under colour of a rightful opposition of Kentish regality to the feudal prerogative of the English Crown, an opposition which, in regard to this domain, we shall find curiously persisting when, two centuries later, the then tenant is cited, in the Kentish Charter, as actual warden of Kentish liberties. Our tale, it will now be seen, is essentially one of the holding of the domain down to that point of time. Of the name of Athelnoth no mention is made in relation to events subsequent to the Domesday Survey; but the holding in one line of descent,* if not quite, almost from the time of Athelnoth onward, is attested by a seventeenth-century herald. The progenitor of this line is Jordan de Sheppey, whose tomb is here in the abbey church. Subject of an epigram by Prior Godfrey,† who died in 1107, it is apparent he may, in fact, have been contemporary with Athelnoth, and as the epigram—

Exilium, carcer, tenebræ, clausura, catenæ,
Accipiunt puerum destitutumque senem,
Nexibus humanis vinctus patienter agebat
Divinis vinctus stritius obsequiis—

* See *Dict. of Nat. Biography*, article "Northwood."

† Printed in *Latin Satirical Poets of the Twelfth Century* (Rolls Series).

is obviously addressed to a person who is persecuted and oppressed in youth and in age becomes religious, the possibility of "Jordan" being a name taken "in religion" by Athelnoth himself is not extremely remote. In the possession of Jordan's descendants, the King's wood—or at least a representative portion of it—remained for over three centuries. His son removes from his seat of Northwood within Sheppey to Northwood without Sheppey, near Milton, where he builds a castellated residence, of which the foundations and moat remain. Of this manor—variously called in documents Northwood, Northwood Chastiners, Chastiners, and Norwood—his posterity are henceforward designate; and they, in the reign of Henry III., produce, in the person of the then tenant, Roger, a law lord or baron of exchequer, who, probably by way of official advancement, but, according to Philipott (*Villare Cantuarum*, 1659), "disdaining to have his Lands held in that Lazy and sluggish Tenure of Gavelkind, changed it into the more active one of Knight's Service in 14 year of H. 3, still"—be it here carefully noticed—"reserving to himself by that Licence by which he obtained a Grant of the first, to reserve the ancient Rent whereby his Lands held even in the time of the Conqueror." In course this baron becomes Constable of Dover Castle and Warden of the Cinque Ports. His effectual attachment to the Saxon minster is manifest by the statement in an old roll* that, "on account of the great affection which the same Sir Roger bore to the monastery of St. Sixburge in the same island—considering that the same monastery, owing to defect of right government, had fallen to ruin—he, with no sparing bounty, relieved it from penury; wherefore, among the servants of God there, he is to-day called the restorer of that house." Fitly, he was laid therein, "before the altar." His tomb is mentioned by the antiquary Weever (*Ancient Funeral Monuments*, 1632) as one of others then making "a great show of antiquitie . . . thus inscribed: 'Hic jacent Rogerus Norwood, et Boon uxor eius sepulti ante conquestum.' The Norwoods," he adds, "are a worthy ancient familie I confesse; and

may very wel, for anything that I know, have flourished before the Conquest, but I am sure that the character of this Inscription is but of later times, making but little show of any great Antiquitie." With the tenancy of Roger's son John, Sheriff of Kent under Edward I., our tale takes in a new thread, one of urgent Crown necessity, a clue to the *dénouement*.

It is in November, 1292, that Edward's nominee, Balliol, ascends the Scottish throne, and thenceforward the lifelong task of the English Sovereign is in hand. To support the new régime, armament of a sort unprovided for by obsolescent feudal formations is needed—armies, that is, of occupation, composed of men under no privilege to return home after forty days' service, and these containing a proportion of common soldiery larger in relation to the knights who formerly had constituted the main fighting force—men more highly trained than hitherto to fill the ranks of archers and miscellaneous infantry now necessitated by a change in the art of war. The contingency is historically evidenced by the issue at this period of "commissions of array," writs, addressed to individuals, bearing unconstitutional demands for the enlistment or impressment, somewhat on modern lines, of men for general service, freed from territorial and feudal restrictions (*cf.* "The Crown and English Freedom," *Gentleman's Magazine*, July, 1907). To this Crown necessity must be attributed the earliest legal proclamation of common liberty on record, that of "the day of St. Alphey, in Canterbury, the year of King Edward, the son of King Henry, the twenty-first" (19 April, 1293), when signal declaration, in form the first article of the charter known as the "Kentish Custumal," is made "that all the bodies of Kentishmen be free." This Act, which more appropriately than any other marks the passing of the Middle Age, is ostensibly in affirmation of the gavelkind customs of Kent, stated to be in operation "before the Conquest, and at the Conquest, and ever since until now," but of which the only trace in Domesday is the exceptional tenure allowed to "Alnod and his peers," as above stated. Most notably the one Kentishman mentioned in the emancipating document is the representative tenant of that

* Preserved in Surrenden Library (*cf.* *Arch. Cantiana*, vol. ii., p. 11).

Milton domain of which "Alnod" took by "violence," and is then cited as at that time warden of an earlier, inferior charter granted to the county by Henry III. Ominously, he is at the same moment sheriff of the county, the raiser of the King's forces, and a few years later is, officially, "supervisor of array." His military relations with his Sovereign at this time and onwards during the two following decades are constant; and as no traces of deep discontent nor of general demand for reform are apparent in the county, the inference that the initiative in the transaction lay with the Crown is irresistible—the more so since gavelkind customs were not, so far as is known, at any earlier period concerned with the principle of general liberty. Furthermore, there are indications that the Northwood patrimonial holding has at about this time increased from hundreds to thousands of acres* within the domain.

Here upon the hilltop, *en plein air*, one so perceives the dawn of English freedom. Within the sanctuary, it is true, where the mellowed light falls upon the graven knightly lineament† of Edward's "keeper of the manor of Middleton," with its belted sword, buckled spurs, and blazon of holy cross engrailed, some adorning grace of Christian chivalry seems proper to the tale. But tradition is silent, and over and above the "keeper's" excellent service record no written word of high emprise given sanction. Neither do the data at command precisely suggest for him the rôle of popular leader of the commons of Kent, who technically are the claimants in the deed of 1293, but rather that of "honest broker" in a "deal" between Crown and county; for though the provisions of the Charter unmistakably forecast the particular claims advanced by Wat Tyler in the following century, the Baron's increment of dignity includes no elevation to the head-spikes on London Bridge, and the apparent increase of his holding has an aspect of brokerage. Business interests, royal and baronial, would seem to produce the actual factor in the institution of general liberty, and it is to the potential factor—that

is to say, to the motives of the county at large—that, if at all, more psychical causation may reasonably be accredited. Even so, such causation may have been but of secondary value, for it is not unlikely that here in Kent, at that time a populous and advanced shire, economic and industrial conditions were already necessitating reform of the existing feudal organism. There is, however, in the text of the Charter one fairly strong indication of its character as a measure of racial conciliation. Significantly, the grant is dated "the day of St. Alphey." Now, it was this particular martyrdom of St. Alphege which the Conqueror's Archbishop Lanfranc would have expunged from the calendar, and when it is recalled that the purely Teutonic domination in England originated in the foundation of Hengist's kingdom of Kent, and, at Hastings, became extinct by the fall of an Earl of Kent with, to a man, his entire vanguard* of Kentishmen, and that the kingdom-county had for eight centuries maintained an unimpaired racial polity, the significance of this selection of the holy day of the locally popular Saxon martyr for the publication of the grant must be accepted as beyond question. Granted the racial motive, some effectual influence from the chair of St. Augustine in the Kentish midst must also be admitted. Alphege himself opposed the slave traffic with the Danes, attaining martyrdom actually in defence of his peasants; whilst the political bent of his successors, Anselm, Theobald, Becket, Simon Langton, and, in Edward's own day, Peckham, was in each case strongly antifeudal, œcumenical.

Though our tale proper should end with the grant of 1293, certain sequels, more tangible than its somewhat obscure threads of causation, may be adduced in confirmation. In particular, military consequences are at once apparent. In 1295 commissions of array for 25,000 archers and ballistarii are issued to fifteen counties; of this levy, the demand upon Kent is for 4,000—twice the number called for from any other single county. In 1297, the year of the first Wallace insurrection, Kent is a military centre, and writs are issued to, in all, 227 knights to attend a war council at Rochester; of these,

* Cf. *Arch. Cantiana*, vol. ii., pp. 11 and 36.

† The brass is reproduced in Macklin's *Brasses of England*, 1907, p. 26. The shield bears "Ermine, a cross engrailed, gules."

* *Roman de Rou*, cited by Freeman (*cf.* vol. iii., pp. 426-500).

in their order of register in the Close Rolls,* the first is addressed to John Northwood. (The very last, it is curious to observe, is addressed to Robert Bruce†—possibly by an after-thought, for it is later in date than any of the others.) And, in 1300, after the fall of Cærlaverock, no less than forty-eight Kentishmen‡ are knighted before that border fortress. Of correlative interest, too, are certain legal processes of the period, entered upon, assumably, by the Crown in order to prevent the King's superiority over the Milton domain falling into desuetude, these tending to show that the ancient opposition of Crown and tenant was still in operation, revived, it may be, by the raising of the general gavelkind claims of the county. Occasional writs are sent to John Northwood, who is variously styled "bailiff of Middleton," "chamberlain of Middleton," and "keeper of the manor of Middleton,"§ ordering petty supplies of forest material (e.g., "twelve of the oldest leafless beech-stumps, in order to make fires in the" (Dover) "castle of the King's gift")—possibly mere proof processes. Finally, the question of the tenure of the Northwood holding was raised in a lawsuit in 1382,|| when it was established that this John Northwood and his heirs held not in gavelkind, but in fee. But the sequels to the Charter of general and permanent importance are a quickening perception of the amenity of personal freedom and the consequent inspiration of a Kentish temperament historically to be regarded as the kindling fire of that intense individualism which, common and exuberant in the Elizabethan Age, thenceforth becomes elemental in the national character. Probably at the moment of emancipation the freedom clause had, in the public eye, no aspects other than the practical one of removal of the obvious inconveniences of the feudal system and the kindly one of return to native law; it scarcely can be assumed that all those who fell to be benefited by the article at once exercised their full rights therein, for in that age to be

at once landless and lordless was, unless the subject was privileged by some protected employment, to be in a state little above that of an outlaw, and it is to be observed that the earliest claim under the grant which has been noticed is one of 1302, in which a woman successfully pleads that, as the daughter of a man born in Kent, she is free.* It is not until the so-called peasants' rising of 1381 that any audible *vox populi* raises the cry of freedom, and it is then rather the voice of a body of labourers and petty craftsmen, persons representing the disbanded soldiery of the Plantagenet wars, whose accumulating presence made of the county what we should now term a congested district, than of peasants permanently settled upon the land. It is not surprising that their demands, as formulated by Wat Tyler, in principle simply rehearse the tenets of the Kentish Charter—that is to say, Saxon law (in Wat's phrase "the law of Winchester"), a reduction of overlordship, and "no villeinage, all free and of one condition"—conditions now claimed in general for the entire realm, but in a large measure already in operation in Kent. One additional demand there does occur, that for the abolition of outlawry. Cade's Kentish rising, in the century following, clearly evidences a more general assumption of aspirations associated with liberty from the fact that, in this instance, the insurgents do indeed represent the more numerous class of small landholders.† From this class it is that, in course of time, there proceeds that undoubted prototype of British individualism (at a yet later period to be personified in "John Bull") the Kentish yeoman, whose apparent decline—happily not then final—was deplored by old Fuller as one of the effects of the Great Rebellion, and whose repute he attests as then proverbial in the following adage:

A knight of Cales, and a gentleman of Wales,
And a laird of the north countree;
A yeoman of Kent, with his yearly rent,
Will buy them out all three.

Ultimately a sense of the amenity of legal freedom permeates the entire Kentish body

* Woman's plea is cited by Lambarde as 30 Ed. I., 46 in Fitzherbert.

† As to Cade's followers in Kent, see a paper in *Arch. Cantiana*, vol. vii., p. 233.

* *Commissions of Array*, 1295, and *Writs of 1297*.

† First Earl of Carrick, father to King Robert Bruce.

‡ Cf. *Villare Cantuarum*, p. 121.

§ Close Rolls.

|| *Arch. Cantiana*, vol. ii., p. 36.

politic. We find even such an old courtier and man of the world as the elder Wyatt exulting that "here I am in Christendom and Kent" where "in lusty leas at liberty I walk." Individualism becomes a cult in the county, to inform the Marlowe mind and the Sydney soul. For, surely, it was not wholly by chance that "Faustus," an expression of ultimate individualism, was conceived in the brain of a "Canterbury cobbler's eldeste sonne," nor that that sonorous and dignified appeal for soul liberty, the "Apologie for Poetry," was enunciated by a knight of Penshurst, nor, indeed, that

How happy is he born or taught
That serveth not another's will,

and

If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty,

fell from the pens of Kentish gentlemen.

If our tale be credible, human progress, in the instance under consideration, is vindicated against a charge presently in vogue. Upon evidence, legal common freedom, at least, was no creature of the superman. Engendered in Athelnoth's act of "violence" and gestant in the holding of the Milton domain, it emerges putative, not of Norman superman, but of Saxon "underdog"; and at its statutory birth its cross-bred features favour merely sundry ordinary interests—royal, baronial, popular, and, it may be, ecclesiastical. Its vigour in adolescence, and its might in maturity, clearly derive from a fortuitous legality, a condition which sharply differentiates it from natural freedom—the flitting freedom of the hedge-sparrow while the hawk waits on. Even the culminating intellectual freedom which it may be held to have begotten owns subjection to law; for Marlowe's Faustus is duly damned, and Lovelace can love "honour more."

Manifestly, the Kentish instance has its antithetical aspects. Thus personal freedom has a paradoxical purpose in the Sovereign's intended political subjection of the Scots, and, though ostensibly founded in communal custom, it yet works out in the establishment of individualism. Again, casual and apparently unconscious throughout in development, it is in its final state alone that it

becomes supremely self-conscious and intellectual, so far as can be observed. Nevertheless, since at the time of its institution that questioning of authority, that "Quo Warranto?" which to-day sounds like the last word of Teutonic ascendancy in Christendom, was already articulate, it may have been that the spirit of some visionary—of, let us say, some lean and hungry Cassius of a monk, brooding in Canterbury cloisters over the "natural rights" of the Decretal of Gratian—gave sanction to and infused the deed of 1293. But such Promethean conception is not to be discerned, and, here on the hilltop, the salt north-easter from the German Ocean blowing where it listeth over Sheppey, touching Christian church and pagan mound, glistening the marshland pastures and whitening the fleeces thereon, filling the brown sprit-sails of the Swale, driving the reek from the busy purlieus of modern Milton, and passing onward to the fair "Garden of England," is, perhaps, no unfit symbol of the national spirit of liberty.



At the Sign of the Owl.



AN important collection of papers by Dr. J. Horace Round, not before printed, is announced for early publication in two volumes by Messrs. James Nisbet and Co., Ltd., The St. Catherine Press, under the title of *Peerage and Pedigree: Studies in Peerage Law and Family History*. On such subjects Dr. Round is an acknowledged master. Especially does he aim at freeing the study of family history from the work of those pedigree-mongers who have brought discredit upon it. In the opening paper of the volume he works out the true origin and the rapid rise, in Tudor times, of a noble house, and deals with the pedigree forged to provide them with an ancient lineage. In another he deals with a similar forgery, upon the authenticity of which a great family history has quite recently been based.

Forged pedigrees and forged documents in Latin, in English, and in French, will be exposed indeed in these volumes with no sparing hand.

Historical students, however, will perhaps deem of greater importance the papers in which the author deals with peerage law, and especially with certain historic cases of recent years. This important department of institutional study has been virtually left hitherto to the writers of law-books, and it receives fresh and critical treatment at the hands of Dr. Round, who, though not himself a lawyer, has been consulted as an historical expert on behalf of the Crown. The methods of lawyers and of historians are here contrasted, and certain principles of peerage law are traced to their origin, and their development examined on historical lines.

A paper on "The *Geste* of John de Courcy" is intended to illustrate the connection between genealogy, history, and mediæval literature, and the author believes that it will throw light on two early romances, of which the existence has not hitherto been recognized. It is not only of literary, but of psychological, interest to study the attribution, in the Middle Ages, of mythical achievements and adventures to real historical personages, and the ready acceptance of these tales, not as fiction, but as fact.

In reference to the note in last month's *Antiquary*, p. 44, on the recent excavations at Basing House, I am informed that the late Dr. Bowdler Sharpe was preparing a history and description of the remains for publication on behalf of Lord Bolton, and that a large number of drawings had been made to illustrate the book. I do not know how far the manuscript had progressed, but I trust that the lamented decease of the author, who, I believe, had another work of an archaeological character in hand, may not prevent its completion and publication.

Messrs. Macmillan will publish Dr. J. G. Frazer's important new work on *Totemism and Exogamy* in four volumes, not in three,

as previously announced. The aim of the book is to describe the well-ascertained facts of totemism succinctly and clearly, to explain the origin of the institution, and to mark its place in the history of society. Exogamy has been considered so far as it is practised by totemic tribes. On the other hand, tribes which are exogamous without being totemic do not fall within the scope of the work. But a few of them, such as the Todas in India and the Masai in Africa, have been noticed either on the ground of their association with totemic tribes or because their social system presents features of special interest. As the classificatory system of relationship is intimately bound up with exogamy, it has been treated by the author as an integral part of his subject. The vexed question of totemism in classical and Oriental antiquity has not been discussed. With the evidence at our disposal, Dr. Frazer's view is that it hardly admits of a definite solution, and in any case its adequate discussion would require a treatise to itself.

The first part of *Book Prices Current* (issued to subscribers at £1 5s. 6d. per annum) for the current year has appeared. It records the sales during October and November last, fourteen in number. The most important collections included are the library of the late Mr. Frederick Hendriks, and "a portion of the library of a baronet, deceased," of which only a section is contained in this part. But, on the whole, there is nothing particularly outstanding in the way of either rarity or price. The highest prices recorded appear to be the £180 and £60 given at Hodgson's in November for two manuscript books of Hours on vellum. The manuscript which fetched the larger sum may have been written, says the editor, for the use of Charles VIII. of France. This part of *Book Prices Current* well illustrates Mr. Slater's remarks in last year's volume as to the reduced cost at which books of an ordinary character, which appeal to the average or general collector, can now be purchased. A great many lots are here recorded at prices in each case of less than a sovereign. The record is quite encouraging for the collector of moderate means who really cares for books. The part also, it may be noted, includes an

unusually large number of modern books and books by living writers.

I notice with regret the death on January 30 of the Right Rev. John Dowden, D.D., Bishop of Edinburgh, whose contributions to the literature of ecclesiastical archæology were numerous and valuable. Conspicuous among them are his work on *The Scottish Communion Office*; *The Celtic Church in Scotland*, a critical examination of the original sources of information; *History of the Theological Literature of the Church of England*, and *The Workmanship of the Prayer-Book*. He also edited for the Scottish History Society the *Correspondence of the Lauderdale Family with Archbishop Sharp*.

A few weeks ago a full description was published, by the authorities of the Copenhagen Museum of Antiquities, of some finds in three graves dating from the Iron Age, discovered at Juellinge, in the island of Lolland, in Southern Denmark. One of the three female skeletons found had been buried together with a wealth of jewellery, a pearl necklace, various gold and silver ornaments of unique workmanship, silver buckles and hairpins (the latter with finely worked golden heads), and a gold finger-ring. This grave with all its contents has now been placed in the Copenhagen Museum, together with some Roman glass, bronze household utensils with the name of the Roman maker, and a small box of toilet requisites, also found with the body.

Mr. W. B. Gerish, Bishop's Stortford, has prepared for the purposes of reference an Index Nominum to the second volume of *Hertfordshire Parish Registers: Marriages*, edited by Mr. W. P. W. Phillimore, which comprises the parishes of Ardeley, Bennington, Datchworth, Graveley, Knebworth, Shephall, Walkern, and Watton. Mr. Gerish will answer inquiries if a stamped addressed envelope be enclosed, or the Index may be consulted at his house.

The *Athenæum* of February 5 says that a parchment just discovered in the State archives of Münster has proved to be the

manuscript of three songs of Walter von der Vogelweide, together with the music, and a fragment of a poem by another writer. It had been used as a cover for a sixteenth-century bill, and is judged, from the handwriting, to belong to the middle of the fourteenth century. The *Münster Anzeiger* states that the music is being transcribed into modern notation.

Referring to my note last month on his discoveries in the Worcester Cathedral Library, Canon Wilson writes to say that two fragments of geometrical textbooks were found, of different dates. The earlier, which was by Gerbert, who afterwards became Pope Sylvester II., showed no trace of Euclid's order. The later fragment consisted, says the Canon, "of the definitions, postulates, and axioms of Euclid and of the first twenty propositions of Book I.; differing from Euclid's text in some very interesting points, and containing the Arabic, not the Greek words for *rhombus* and *trapezium*. This was due to Adelhard, a monk of Bath, who by disguising himself as a Mahometan, entered the Universities of Granada, Cordova, and Seville, in the twelfth century." The paper, with facsimiles, will be published in full in the *Transactions* of the Worcester Diocesan Architectural and Archæological Society.

I note among the spring announcements of the Oxford University Press *Early English Proverbs*; chiefly of the Thirteenth and Fourteenth Centuries, by Professor Skeat; *The English Factories in India, 1630-1633*, by W. Foster; and *The Samaritan Liturgy*, edited by Dr. A. E. Cowley, Bodleian Sub-Librarian, which has been so long in preparation. Messrs. Methuen's list includes many interesting announcements. In "The Connoisseur's Library" there will be *Illuminated Manuscripts*, by J. A. Herbert, with fifty plates in collotype and one in colour. To the "Little Books on Art" will be added *Christian Symbolism*, by Mrs. Henry Jenner, which is intended to supply in a short and popular form a guide to the general principles on which the symbolism of the Christian religion is based, principles exemplified not only in ecclesiastical art, architecture, and costume, but also in sacraments and

sacramentals, and in the theological and liturgical treatment of dogma and ceremonial.

The new issue of "The Antiquary's Books," as I mentioned last month, will be *The Parish Registers of England*, by Dr. J. C. Cox, F.S.A. The book will be very comprehensive, and some readers may possibly be surprised when they hear how many byways of history and custom the book will illustrate. These byways will include such subjects as Fonts Forbidden during the Commonwealth, Horoscopes, Nurse Children and Baby-Farming, Freaks or Monsters, Civil Marriages of the Commonwealth, Marriages of Deaf and Dumb, Fleet Clandestine Marriages, Smock Marriages, Centenarians, Burials by Night and Torchlight and in Gardens and Orchards, Sweating Sickness, Strange Occurrences, and many others.

The last meeting of the Bibliographical Society for the present session will be held on March 21, when the paper read will be "English Music - Printing, 1601-1640," by Mr. R. Steele.

At a recent meeting of the Edinburgh Bibliographical Society, the secretary, Mr. G. P. Johnston, read a communication from Mr. H. G. Aldis on some fragments of an edition of *Sir William Wallace*, printed in the types of Chepman and Myllar. The earliest edition of that most popular of the older Scottish vernacular writings of which any copy has survived is the one printed by Lekprevik for Henry Charters in 1570, and an edition discovered to have been printed in the types of Chepman and Myllar possesses not only great typographic importance, but considerable literary interest. These fragments, bought at the Hendriks sale at Sotheby's in November last, were shown by the purchaser to Mr. Aldis, who recognized them as leaves of the *Wallace*, and as probably being four of the long-lost twenty mutilated leaves which David Laing, in his introduction to the reprint of *Golagros and Gawane*, stated he discovered in the binding of an old quarto volume. The remnants show that the edition was in folio, and that the volume would consist of about 288 pages. The text type is that used by Chepman and Myllar for the

tracts in the *Golagros and Gawane* volume; their two-line Lombardic capitals head the chapters, and the headlines are in what appear to be the large black letter of the Aberdeen Breviary. From the specimen leaf shown at the meeting, the whole may be pictured as a handsome, well-printed volume, dignified in its simplicity, and the most notable book that issued from the first Scottish press. In the absence of more definite data, Mr. Aldis stated, it may be placed between the tracts of the Advocates' Library volume, printed in 1508, and the Aberdeen Breviary of 1509-10.

Messrs. Barnicott and Pearce, the Wessex Press, Taunton, are receiving subscribers' names for the *Notes on the History of the Parish of Kilmersdon*, compiled chiefly from unpublished manuscripts in his possession, which Lord Hylton will shortly publish in a limited edition of 250 copies.

The case for binding the parts of *Book Prices Current* for the year 1909 is now ready, and can be obtained from the publisher of the *Antiquary*.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

PART IV. (vol. vi.) of the *Transactions* of the St. Paul's Ecclesiological Society is chiefly occupied by an important paper on "The Pulpitum and Rood-screen in Monastic and Cathedral Churches," by Mr. Vallance. He is a recognized authority on screens, and in this paper makes an original contribution of no small value to the literature of the subject. He starts by pointing out the essential difference between parochial churches on the one hand and cathedral and monastic churches on the other—viz., that the normal parish church "was meant to be used, and could be used, as a whole; other churches not." This difference has sometimes been overlooked or slighted by ecclesiologists, but, as Mr. Vallance says, unless it is realized it is impossible to appreciate the purpose and significance of either. "Once this is understood, however," he continues, "it becomes perfectly obvious why the transverse screens in parochial churches are invariably of open work, and why, on the contrary, those in monastic

and cathedral churches are closed, solid structures. The arrangement was based on practical utility." The whole paper, which plainly embodies the fruits of wide observation and research, deserves careful study. It is illustrated by four plates. The part also contains a short paper by the Very Rev. Vernon Staley on "Days of Fasting or Abstinence," showing that in all probability there was no intention of distinguishing between the two; and short accounts of the Churches of St. Martin Ludgate and St. Michael Paternoster Royal, by Dr. Philip Norman, read on the occasion of the Society's visits. The part, it may be added, can be purchased from Messrs. Harrison and Sons, 45, Pall Mall, price 5s.

Vol. xvi. of *Transactions* of the East Riding Antiquarian Society contains two papers besides the annual report and statement of accounts. The first and longer is the continuation of "Some Howdenshire Villages," by Colonel Saltmarsh. The title is a little misleading, for the paper is in no way topographical, but is entirely occupied with the history of the Metham family of Metham. The descents are carefully worked out, the paper being illustrated by two plates (a Metham tomb in Howden Church, and a seal of Sir Thomas Metham, *temp.* Henry VII.) and a large folding pedigree. In the second paper Mr. T. Sheppard, under the title of "Some Anglo-Saxon Vases in the Hull Museum," describes in detail a considerable number of urns from Sancton, in East Yorkshire, with a few specimens from elsewhere. The paper is freely and well illustrated. In the photographic plates the ornamental markings on the urns are admirably brought out. The volume, though not large, is filled with good matter.

The Viking club have issued vol. iii, part i., of *Old Lore Miscellany*, which contains the usual variety of notes relating to all parts of the old Norse Earldom—Orkney, Shetland, Caithness, and Sutherland. Place-names, old fishing words, fairy lore, witchcraft and charming, and northern bibliography, are among the many subjects illustrated or discussed. The Club has also issued vol. i., part viii., of *Orkney and Shetland Records*, and vol. i., part iv., of *Caithness and Sutherland Records*. It deserves the warm support of everyone who is interested in the history and life and customs of the islands and mainland of the old earldom.

In the new part (October–December, 1909) of the *Journal* of the Cork Historical and Archaeological Society, the Rev. J. B. McGovern tells the story of "Boleyn Reeves: Harpist and Poet," a Cork worthy who died in 1905. Mr. T. A. Lanham concludes his annotated transcript of "Bishop Dive Downes' Visitation of his Diocese, 1699–1702," a record which contains not only many curious details relating to the ecclesiastical condition of the Protestants in Ireland two centuries ago, but also a considerable amount of topographical matter. Canon O'Mahony continues his "History of the O'Mahony Septs," and Canon Courtenay Moore contributes a brief note on "The Connection of Early Irish and Italian Christian Art."

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*January 20.*—Mr. W. Gowland, V.P., in the chair.—Mr. W. L. Rutton read a paper on "The Manor of Eia or Eye next Westminster, with its Reputed Divisions, viz., the Manors of Neyte, Eybury or Ebury, and Hyde."

Eye next Westminster, an obsolete and forgotten name, formerly represented the great manor which lay between the Tyburn and Westbourne streams—that is to say, between Westminster and Chelsea; the Thames bounded it on the south, and the highway, now Oxford Street, on the north. At the time of the Domesday Survey it was described, under the name Eia, as in possession of the Norman Geoffrey de Mandeville, and by him, for the repose of his soul and the burial of his body in the cloister of Westminster, it was granted to the Abbey. It is supposed that in course of time the great manor came to be divided into three lesser manors—viz., Neyte, Eybury, and Hyde, three substantial divisions. Mr. Rutton, however, showed that the limits of these three have never been defined, and that even the situation of Neyte has been a matter of speculation. He found also that the indefatigable archæologist Sir Henry Ellis regarded Eybury as the developed name of the great manor known formerly as Eye or Eia, and not merely as a division of it. This opinion is supported by the research now made. Eybury is found to designate the southern portion of the original manor approaching the river, and also the northern portion lying along the highway now Oxford Street.

Neyte is found to represent only the manorial seat with its five or six acres of surrounding land. It was called "La Neyte" and "Nete House," and its limited extent appears clearly in a lease of Eybury, in which certain portions of it (namely, fields adjoining the manor-house) are reserved for the Abbot's use; while it is also provided that certain produce of the surrounding manor should be carried "into the Manor of Neyte" for the use of the Abbot. Thus it would seem that the word "manor" as regarding Neyte is to be understood rather in the sense of mansion or residence than as an extent of land.

This view of Eybury and Neyte destroys the conception of three submanors, and Hyde (its identity preserved in Hyde Park) alone appears as an excision of the original great manor.

The history of Neyte Manor House is traced from the fourteenth century. In 1320 it is found to have been a depot for the King's cattle, though as such held at the will of the Abbot. The original house was probably rebuilt by Abbot Littleton after a storm in 1361 which destroyed several manor-houses pertaining to the abbey. That it acquired a degree of stateliness appears in the fact that it was afterwards occupied on two occasions by Plantagenet Princes—John of Gaunt and Richard, Duke of York. After the Dissolution it became a farm-house, and eventually a place of entertainment, in which character it was sought by Mr. Samuel Pepys. It probably stood until about 1720, and its site is now marked by "The Monster" public-house in Warwick Street, Pimlico.—*Athenæum*, January 29.

At the meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on January 31, the Rev. Dr. H. P. Stokes presiding, Mr. Arthur Gray read a paper on "The Fords and Bridges of Cambridgeshire."

The second ordinary meeting of the HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE was held at Liverpool on February 3, Mr. A. H. Arkle presiding. The paper for the evening, "The Writing of Historical Records from Pompeii to the Liverpool Town Books, A.D. 79-1700," was read by Mr. J. A. Twemlow, and was illustrated by a number of lantern slides. The development of Latin handwriting was traced from the wax tablets and the wall inscriptions at Pompeii and a papyrus discovered at Herculaneum. Pages of the Vatican and Florence manuscripts of Virgil were shown, charters of Charlemagne and other Emperors, pages of the Book of Kells, and other Irish and English manuscripts. A Papal grant to a Ralph Stanley, a fifteenth-century Rector of Walton, was shown, and other documents from the Vatican archives, the lecturer ending with pages from the Liverpool Town Books dating from the middle of the sixteenth and the beginning of the eighteenth century.

The annual meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on January 26, Mr. F. W. Dendy presiding. The secretary (Mr. Robert Blair) presented the annual report. Dealing with the excavations of the year, the report stated that at Corbridge the excavations had established the certainty that the site had been occupied by Agricola. A search had been made for inscriptions, and in the neighbourhood of the granaries were found the bases of columns of porticoes, thus providing additional proof of the superior character of the buildings. Most of the area investigated during the year had apparently been devoted to industrial operations. One of the "finds" was an unusually large mass of iron lying near a furnace, which is now engaging the attention of metallurgists. In the camp at Housesteads, Messrs. J. P. Gibson and F. G. Simpson had found foundations of an angle tower, indicating that the tower had given place to another on the north wall, where the murus joins the camp. The west angle turret had also been excavated, and found to contain the base of an oven similar to those recently discovered at Haltwhistle Burn and Castleshaw. Excavations farther west on the line of the murus at Peel Crag had disclosed a remarkably fine stretch of wall masonry and a wall turret hitherto unknown. The report was adopted, and the Duke of Northumberland was re-elected president.

On February 17, at a meeting of the CHESTER ARCHÆOLOGICAL SOCIETY the Archdeacon of Chester read a paper on "The Baptistery of the Cathedral."

On February 8, at a meeting of the YORK ARCHÆOLOGICAL SOCIETY, Dr. W. A. Evelyn gave the concluding paper of a series of three on "Old Ouse Bridge, and her Burdens"—i.e., the ancient bridge which existed before the erection of the present bridge

about a hundred years ago. In the course of his remarks Dr. Evelyn said that in early times all the courts of the city were centred on the bridge, and the officials had their offices there. In those forms the Superior Courts of the Government were occasionally held as circumstances required, and he instanced the year 1306, when the Court of the Exchequer was removed to York, and in 1314 the courts with the Doomsday Book and other national records were again located in the city. In 1392 the Courts of King's Bench and Chancery were once more removed to York, at the instance of Thomas Arundel, the then Archbishop of York, who was also Lord Chancellor. The action was designed as a compliment and intended as a profit to the citizens, as well as a satisfaction to King Richard II. They were taken back to London after a stay of six months. In addition to the occasional presence of those courts, the city also possessed local courts of very considerable value and importance. The Court of Record was of great antiquity, and survived all the efforts made to reform it until a few years ago, when, consequent on abuses, its locale was removed to the Town Clerk's office; and although it still existed, it was not used, being somewhat inaccessible; and it was all but forgotten. There was also a Sheriff's Court, with three separate jurisdictions: the "Sheriff's Turn," the County Court for all cases under 40s., and the Court of Common Pleas; also the Court of Wardmote, for swearing in persons to report upon nuisances; the Court of Hallmote, connected with the many companies or guilds; the Court of Chamberlains, for enrolling apprentices' indentures; the Court of Coroner (the Lord Mayor being coroner of the city), a Court of Escheator, and a Court of Conservancy, by which the interests of the city in the river were attended to. There was also on the bridge a room for the "Guild of Barber Surgeons."

The ancient city council chamber stood on the north side of the west end of Ouse Bridge, but (to him) the date of its origin was obscure. It was certainly standing in the fifteenth century. In 1485 it was spoken of as Ousebridge Hall, and, said Dr. Evelyn, hereby hangs a little tale. A quarrel happened at the Hall between the Lord Mayor and one of the Sheriffs. The Lord Mayor had ordered a person in the gaol of the bridge to be released on bail, but the Sheriff's servant refused to comply with the order. Thereupon the Lord Mayor committed the servant to prison, and ordered he should not have any meat or drink, because the Sheriff's officers had allowed none to the prisoner. One of the officers, however, supplied the prisoner with food, and when the Lord Mayor heard of it he sent the Sheriff himself to prison under the guard of six officers at mace, "the Sheriff saying in his going out that he would be his own gaoler. When they were got downstairs some of the Sheriff's servants rescued him from the officers at mace, upon which several commoners being present a tumult arose and many were hurt, whereupon the Lord Mayor and others go forth, and having quieted the people brought the Sheriff back into the Council Chamber, who then humbled himself to my Lord Mayor, but nevertheless was sent to prison, where he remained till the next day, and then, at the instance of the Aldermen, the Lord Mayor released

him, and the person about whom the quarrel began was also set free."

At the monthly meeting of the HALIFAX ANTIQUARIAN SOCIETY held on February 1, Mr. H. P. Kendall gave the second part of his paper on "The Civil War, as affecting Halifax and the Surrounding Towns." He briefly referred to the leading incidents in his first paper, and continued the narrative of the siege of Bradford by the Earl of Newcastle. The defenders, having but a small supply of ammunition, decided to retreat to Leeds, and the Royalists overran the town. Reference was made to a skirmish which took place at the top of Halifax Bank, on the east side of St. Joseph's Roman Catholic School, where a few cannon-balls, etc., have been found. King Cross and Sowerby Bridge were both stations for the Wentworth regiment, who held the highroad to Lancashire. Sir Francis Mackworth, the commander of the Royalist forces, probably had his headquarters at "Ye Crosse," as he makes mention of this hostelry as being "one of the fairest Innes in England." During the fighting period, the assessment was not neglected, as the poor and needy were greatly increased, and persons owning property were in the habit of burying the deeds, etc., to preserve them from the pillaging of the troops. Ultimately the Earl of Newcastle issued a notice, strictly prohibiting the soldiers from plundering the inhabitants. Several lists of names of soldiers and others were given, being taken from the Parish Church burial registers. Heptonstall had a garrison, and several skirmishes with the Royalists took place.

An interesting piece of paper, about 8 inches long by 2 inches wide, contains an intimation, signed by George Bonivant, requiring two months' assessments after the rate of £10,000 a month, for the whole county, to be brought into the King's garrison at Sandal Castle. Halifax, along with other towns, suffered considerably by having to provide for the soldiers quartered there. While the Scotch were in occupation, the font was removed from the Parish Church. In August, 1645, the plague appeared, and continued till January following, when it had about died out. A time such as the people had passed through could not fail to reduce, not only their possessions, but also their physical health; hence, in addition to poverty, disease claimed a heavy toll.

Mr. Lister having commented on the subject, the lecturer was thanked, on the motion of the secretary, seconded by Mr. T. W. Hanson, and supported by Mr. S. Nicholl, each of whom made reference to the historical value of the paper.

The annual general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on January 25, Dr. Robert Cochrane, president, in the chair. At the evening meeting Lord Walter FitzGerald read a paper on "The Duel between Two of the O'Connors of Offaly in Dublin Castle on the 12th September, 1583." Lord Walter also read a paper dealing with the obscure question of the patron saint of Malahide. The last paper was by Mr. R. A. S. Macalister, and dealt with the Charter and Statutes of the College of Kilkenny.

At the meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY on January 19, Mr. J. E. Pritchard, as on previous occasions for some years past, gave a review of the past year from the point of view of local archæology, which was much appreciated.

The PREHISTORIC SOCIETY OF EAST ANGLIA met on January 26, when the Rev. B. Hale Wortham read a paper on "The South Essex Palæoliths," and Colonel W. Underwood a paper on "Recent Discoveries of Early Man in Suffolk." Mr. Hale-Wortham explained that along the southern part of Essex lies an undulating bed of gravel, extending intermittently from East Ham to Southend, and of varying width. During the last year or two he has visited gravel-pits in the district lying on the river, including those at Grays, Orsett, Orsett Heath, Chadwell St. Mary, East and West Tilbury, Mucking, and Stanford-le-Hope. The pits were prolific in implements of a peculiar type, unlike those found on the south side of the Thames, but much resembling those found in the Valley of the Lea, and the lecturer produced a large number of specimens in illustration of his remarks. These could be divided into four classes. The first consisted of implements of various sizes more or less finished, and all having a rough and savage aspect, though they at least showed a certain sense of proportion. The smaller ones were probably used as scrapers, and the larger ones were hafted. "I found two flat specimens 5 or 6 inches in diameter, and chipped all round the edges," said Mr. Hale-Wortham. "What their object might have been seemed altogether doubtful until I fitted them into split willow handles, and fastened them with leather thongs, when they became formidable weapons, with which it would be quite possible to kill oxen and other large animals."

The second class consisted of hammers and a large kind of axe, of a kind not uncommon in these pits; and the third was particularly interesting as showing how the Palæolithic man, with more intelligence than has sometimes been allowed him by students, made handles to his tools, or adapted them from natural forms in the flint. The fourth class consisted of punches and chisels, of which great numbers have been found. Other typical examples were a well-made spearhead and a very fine Neolithic chisel.

At another meeting of the Society, held a few days later, many exhibitions were made, and papers were read by Mr. H. D. Hewitt on "Some Implement-like Forms from the Upper Cray Valley, West Kent," and by Mr. H. J. Hillen on "Prehistoric Relics from Tottenham."

The Rev. W. T. Piltner read a paper, entitled "A Legal Episode in Ancient Babylonian Family Life," at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY on February 9.

The twenty-sixth annual meeting of the CLIFTON ANTIQUARIAN CLUB was held on January 21. Among the papers read was one on "Sword-belts on Bristol Effigies," by Dr. A. C. Fryer. The paper gave details of examples in St. Mary Redcliff, St.

Mark's, the Cathedral, St. Philip's, and St. James's. The oldest effigies in Bristol were made long after the fashion of wearing the surcoat came into use. This loose, flowing garment was confined by a narrow girdle known as the "cingulum," but the sword was attached to a separate horizontal belt. The difficulty of keeping this belt in position has not been satisfactorily solved by any detail shown on effigies or in illuminated manuscripts. It can only be surmised that in the early days the sword-belt was sustained at the back by a loop attached to the cingulum. Three early effigies in Bristol show a peculiarity in representing the mail which indicates that there was a school of effigy sculptors during a portion of the thirteenth century in the West of England, possibly at Bristol. These three effigies are, one in St. Mary Redcliff, assigned to William Burton, to Robert de Were, third son of Robert Fitzharding and father of Robert de Gaunt, and to Robert, third Lord Berkeley, who took up his position as head of the family in 1189, and assumed the name of Berkeley; the others, in St. Mark's Church (Lord Mayor's Chapel), being effigies of Maurice de Gaunt, who died 1230, and Robert de Gournay, who died 1269. These effigies, and others at Wells, Salisbury, Shepton Mallet, and Wimborne, show a manner of carving the mail which is not to be found in any other part of England, although a similar peculiarity is seen in France. The belts on these effigies, and on that of Thomas, sixth Lord Berkeley, in the Cathedral, all differ slightly, and no doubt represent the individual fancies of the wearers. The mode of attaching the belt to the scabbard by metal studs and a metal tab did not last long, and the mediæval girdler quickly realized that "there is nothing like leather" both for efficiency and picturesqueness.

The monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on February 14, Mr. Thomas Ross in the chair.—In the first paper, entitled "Archæological Notes from Aviemore, Strathspey," Mr. C. G. Cash described several groups of cairns and ring-mounds on Grenisk Moor, some of which seem to bear a close analogy to the type of the chambered cairns at Clava. One which he had excavated at Avielochan in August last was described in detail, and plans and photographic views shown. Its central chamber was 10 feet in diameter, and had a passage nearly 3 feet in width and 13 feet in length leading into it from the outside of the cairn. A piece of polished jet armlet was found in the passage, and in the chamber some traces of bones and charcoal. In another cairn a bronze pin 4 inches in length had been found, which the finder and owner consented to add to the collection in the National Museum. A circular fort on Pityonlish Hill was also described, and a larger fort on Tor Beg, showing the arrangement of its defences.—In the second paper Mr. James Ritchie described and showed photographs of five early sculptured stone monuments occurring in the parish of Clatt, Aberdeenshire.—In the third paper Mr. J. W. Cursiter gave an account of the recent discovery of a stone cist of unusual type at Crantit, near Kirkwall, Orkney. In its construction it bore a marked resemblance to

one found at Newbigging, in the same neighbourhood, in 1855, and described by the late Mr. George Petre. Both presented the peculiarity of having an empty upper cist above the cover of the lower cist in which the burial was contained. In the Crantit cist the upper compartment had built sides and ends, covered by several flat, narrow slabs laid lengthwise, its floor being the large covering slab of the cist below, which was formed in the usual way of four slabs set on edge. It contained towards each end a small pile of calcined human bones, and lying over the pile at the east end was the unburnt skeleton of a young person, in a flexed position, placed across the cist on its right side with head to the north. Behind the back lay an implement of deer horn resembling a hammer head, with a perforation half an inch in diameter near the butt end.

Other meetings have been, the annual meeting of the SUNDERLAND ANTIQUARIAN SOCIETY on February 8, when the report read showed that the Society maintained its prosperous condition; the annual meeting of the LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY on January 31, when Mr. S. Perkins Pick gave an address on "Old Leicester," and dealt in detail with St. Nicholas' Church, the sole survivor of the six Saxon churches which Leicester once possessed; and the forty-fifth annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY on January 28, when a satisfactory report and balance-sheet was presented.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

MEMORIALS OF OLD YORKSHIRE. Edited by T. M. Fallow, M.A., F.S.A. With many illustrations. London: George Allen and Sons, 1909. Demy 8vo., pp. xiv, 315. Price 15s. net.

As we took up this handsome and substantial volume we wondered how the editor had faced the task of selection—a task of peculiar difficulty in dealing with a county so large and so rich in antiquities, in ecclesiastical buildings and remains, and in historical associations. Mr. Fallow has shown admirable judgment in not attempting to fill the book with, as he says, "scraps of all sorts of topics." He has chosen a few subjects, which have been committed to experts, who have, in most cases, been liberally treated in the matter of allocation of space. The result is a volume which all lovers of Yorkshire must recognize at once as an addition of permanent value to the county library. We could wish that the opening paper, on "Prehistoric Yorkshire," by Mr. George Clinch, had been longer. It is im-

possible in ten pages to do more than take a very cursory view of some of the leading features of the prehistoric archaeology of the county; but what could be done, Mr. Clinch has done well. The last paper, also—on "Yorkshire Folk Lore," by Miss M. W. E. Fowler, which really deals with some of the lore of the West Riding only—is somewhat slight, and, like similar papers, contains a good deal which is as a twice- or thrice-told tale. The other papers are not only good, but the authors have had sufficient elbow-room to do their subjects justice. For ecclesiologists, two papers especially stand out. These are: "The Village Churches of Yorkshire," by Mr. A. H. Thompson, and "The Norman Doorways of Yorkshire," by Mr. C. E. Keyser, whom we all recognize as the chief authority on Norman doorways and their tympana. Mr. Thompson's paper is a comprehensive and thorough architectural account of the village churches of the county, not in any individual, alphabetical order, but grouped by types and periods and typical details or characteristics. Mr. Keyser's contribution is pretty well exhaustive. A few Yorkshire Norman doorways are to be found in secular buildings, as at Richmond, Tickhill, Conisbrough, Helmsley, Skipton, and Pickering Castles; but most of the examples discussed by Mr. Keyser are to be found in the churches and other ecclesiastical buildings of the county. An important feature of Mr. Keyser's paper is the splendid series of illustrative photographic plates, no fewer than twenty-eight in number. An appendix contains an alphabetical list of churches and other buildings in the county having Norman doorways, with references to authorities in which they are mentioned. Other good papers written by men who know their subjects well are: "The Forest of Ouse and Derwent, and Other Royal Forests of Yorkshire," by Dr. Cox; "Roman Yorkshire," by Mr. J. Norton Dickons, an admirable summary survey of a vast subject; "York and its Minster," by Dr. Solloway; "Yorkshire Bells and Bell-founders," by Mr. J. E. Poppleton; "The Castles of Yorkshire," by Mr. A. H. Thompson; and "Beverley and its Minster," by Canon Nolloth. We note with pleasure that a survey of the monastic history of the county and other papers necessarily omitted from the book before us are promised for a companion volume.

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BOLGNA: ITS HISTORY, ANTIQUITIES, AND ART.

By Edith E. Coulson James. With over 100 illustrations. London: *Henry Frowde*, 1909. Demy 8vo., pp. xxviii, 410. Price 12s. net.

Bologna, in the richness of its culture and associations, as well as in the beauty of its buildings and monuments, might be called the Oxford of Italy. A city whose University attracted to its studies Boccaccio, Cino da Pistoja, Pico della Mirandola, Copernicus, Erasmus, Luther, Ariosto, and Tasso must needs claim the reverence of the Western world, as well as the affection of its own compatriots. Lawyers of every country are aware of the great school of jurisprudence which flourished within its walls from the twelfth century onwards. Famous artists swelled the ranks of these humanists. Heroic figures among the statesmen and soldiers of the Middle Ages move across the pages of this admirable

city-history to which Miss James has brought much enthusiasm and diligence. Her scholarly notes and ample bibliography declare the pains which she has taken, and the arrangement of her chapters gives the work an organic unity which is so often lacking in volumes of topography.

The history of the famous city, which actually dates from a century and a half before the founding of Rome itself, is traced right through the Middle Ages, when Dante glorified it with song, to more modern figures, like those of Clementina Sobieski, the mother of Prince Charlie; that paragon of feminine philosophers, Laura Bassi; and, in the last century, the martyr monk, Ugo Bassi, friend of Garibaldi. It is a busy narrative of events that can be traced and located in different parts of the city, of which Professor Zannoni's admirable plan is reproduced in this volume. Miss James's own well-chosen photographs, supplemented by the clever pen-and-ink drawings of a friend, give a varied and full picture of the "City of Colonnades," with its well-thronged streets; its arcades, commercial, magisterial, and academic; its twelve gates, and its wonderful series of canopied tombs; to say nothing of curiosities like the famous leaning towers.

Readers of the *Antiquary* will be especially interested in the account of the remarkable contents of the Museo Civico, Bologna, set in the highway through the Apennines, draws its past from Etruscan origins, which have bequeathed wonderful relics, such as the tombs at Marzabotto and in the Giardino Margherita. The bronze situla, found at the Certosa, and here photographed opposite p. 194, must be one of the finest pieces in the world. The famous head of Athené of Lemnos is a wonderful Greek marble, and has an interesting history. These works, together with the bronzes of Giovanni of Bologna, the "Golden Targe," and the paintings of "Francia Raibolini aurifex," the majolica plates of Maestro Giorgio, and monuments like that of the great jurist Giovanni da Legnano, make Bologna a veritable treasury of the arts. Miss James's handsome and thorough volume, well equipped with an exhaustive index and a good modern map, is a rich temptation to travellers, and a generous tribute to the city whose hospitality she graciously acknowledges.

W. H. D.

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A HUNDRED VERSES FROM OLD JAPAN. By William N. Porter. Oxford: *Clarendon Press*, 1909. Foolscap 8vo., pp. x, 209. Price 2s. 6d. net.

The *Hyaku-nin-issiu*, or "Single Verses by a Hundred People" of old Japan, were collected A.D. 1235, their composition ranging over the previous five or six hundred years. In the prettily bound volume before us Mr. Porter gives the text and a free translation of each five-lined poem, appending in each case a brief account of the composer of the verse, with an explanatory remark or two, while on the opposite page, below each Japanese original, is a reproduction of a quaint illustration from a native edition dating from about the end of the eighteenth century. Mr. Porter also explains, in the course of a short introduction, some of the peculiarities of construction and verbal artifice which characterize

the Japanese verses. These peculiarities are entirely alien to our ideas of poetry, and the difficulties of translation are great. Mr. Porter's versions are of the nature of free paraphrases. These little "thumb-nail" sketches, as he well calls them, consist almost entirely of love-poems and little pictures of Nature. The whole are pervaded by a gentle melancholy. Here is an example (No. 13) of about the year A.D. 900 by a retired Emperor :

"The Mina stream comes tumbling down
From Mount Tsukuba's height ;
Strong as my love, it leaps into
A pool as black as night
With overwhelming might."

The illustration which accompanies this verse is here reproduced by the kind permission of the publisher. The reader will observe the realistic treatment of the waterfalls.



The following (No. 34) is of a few years later :

"Gone are my old familiar friends,
The men I used to know ;
Yet still on Takasago beach
The same old pine-trees grow
That I knew long ago."

"The pine-tree," says Mr. Porter, "is one of the recognized emblems of long life in Japan, because it is believed that after a thousand years its sap turns to amber." And here (No. 79) is a five-line picture of much charm :

"See, how the wind of autumn drives
The clouds to left and right,
While in between the moon peeps out,
Dispersing with her light
The darkness of the night."

The Japanese originals, it should be stated, are innocent of rhyme and almost of rhythm, as we understand it.

Daintiness and charm are characteristics of the contents, the illustrations and the "get-up" of this attractive little volume.

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DOMESDAY TABLES. For the Counties of Surrey, Berkshire, Middlesex, Hertford, Buckingham, Bedford, and for the New Forest. Arranged, with notes, by the Hon. F. H. Baring. Diagrams and a map in colours. London: *The St. Catherine Press, Ltd.*, 1909. Narrow imperial 8vo., pp. xvi, 239. Price 7s. 6d. net.

Mr. Baring has rendered a very great service to students, whether of history or of economics, by the preparation and publication of these valuable tables. Tables, as he remarks, "are horrible to most of us," but for getting any general view of the mass of facts embedded in Domesday, and for enabling the student fully to realize the value of what the facts suggest,

and to appreciate the directions in which the suggestions point the way, such tables as he has here laboriously compiled are absolutely necessary. The difficulties of embodying in a table every point which it is desirable to include are, of course, great ; but by a judicious use of abbreviations and different types, Mr. Baring has succeeded in compressing into his double-page tables a wonderful mass of matter. The system of abbreviations, and the meaning of the various signs and indications used, takes some little time to master, but the immense convenience of a tabular arrangement so well thought out and containing so much in such small compass is well worth the trouble taken. In addition to the tables themselves, with their footnotes and diagrams of relative locality, Mr. Baring provides preliminary "Notes," as he modestly calls them, which are really brief treatises discussing some of the problems presented by the entries for the various counties, and calling attention to special features of each county. The last twenty-six pages of the book contain two Appendices,

in which the author discusses (1) the Domesday valuations in the south-eastern counties, with special reference to William the Conqueror's march from Hastings to London, and (2) the Battle of Hastings, both reprinted with some additions and alterations from the *English Historical Review*. It would be impossible in the space at our command to attempt any critical review or discussion of Mr. Baring's statements or arguments, and we have therefore thought it best to try to indicate the lines on which the book is constructed, and to show how matterful a work it is. There is an Index of Places (Domesday and modern names) and also a General Index. At the end is a folding-map of the Hastings battlefield, with contours at 10 feet intervals. Mr. Baring must have given unsparing labour to the preparation of this volume; his chief reward must be the gratitude of students, to whom the book will be invaluable. It is well printed, handsomely produced, and sold at a price which, considering the costly nature of the admirable press-work which it contains, must be regarded as remarkably cheap.

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A HISTORY OF BRICKWALL IN SUSSEX AND OF THE PARISHES OF NORTHAM AND BREDE. By A. L. Frewen. With twenty-eight plates. London: *George Allen and Sons*, 1909. Demy 8vo., pp. xii, 114. Price 7s. 6d. net.

The old mansion of Brickwall, part of which dates from Elizabethan times, has seen and undergone many changes. The Frewens have been in possession since 1666, when Stephen Frewen, Alderman of the City of London, bought it, with 652 acres, in Northiam, Beckley, and Brede. It is appropriate that a Frewen should write, in this comely volume, not only an account of his family and home, but also a carefully compiled and verified sketch of the history, both ecclesiastical and general, of the parish of Northiam. The two chapters of parochial history, with an account of the history and fabric of the parish church, which has evidently been pulled about at successive periods to no small extent, fill half the volume. The list of Northiam rectors from 1287 to 1856, with notes on many of the names, containing matter derived from a variety of original manuscript sources, is clearly the fruit of much patient labour. The chapter on the mansion at Brickwall is followed by a very interesting biographical account of Accepted Frewen, born in 1588, whose father was an unbending Puritan, but who himself was a King's man and High Churchman, and at the Restoration became Archbishop of York. A chapter on the Northiam registers, which begin in 1558, and churchwarden's account-books which date from 1721 only, is followed by a brief account of Brede parish and church, of the old house of Brede Place and the Oxenbridge family. The numerous plates include views of different aspects of Brickwall and of Brede Place, of Northiam Church and the attached Frewen mausoleum, and of brasses therein. Two of the plates give excellent views of seventeenth-century elaborate plaster ceilings at Brickwall. There are also pedigrees of the families of Frewen and Oxenbridge. A sufficient index concludes this well-produced volume, which, so far as it goes, is a very satisfactory example of its class.

THE HUMAN RACE: ITS PAST, PRESENT, AND PROBABLE FUTURE. By James Samuelson, B.A. London: *Swan Sonnenschein and Co., Ltd.*, 1910. 8vo., pp. xii, 192. Price 3s. 6d. net.

Here is a small book on a vast subject. It is too much outside the scope of the *Antiquary* for us to treat it in any detail; but it may be commended as a thoughtful and suggestive essay. We congratulate the octogenarian author on his cheery, hopeful outlook; and, though we think he is hardly sufficiently discriminating in his references to what theologians and the Churches hold and teach, his little volume may be read with pleasure and profit. At the end is a brief list of books "which will aid the student of man's progress and destiny," which includes for the earlier stages of human development some of the chief works on archaeology and primitive man.

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BRITISH PLACE-NAMES IN THEIR HISTORICAL SETTING. By Edmund McClure, M.A. London: *Society for Promoting Christian Knowledge*, 1910. Crown 8vo., pp. 349. Price 5s.

The arrangement of this book is rather novel. Mr. McClure says that the aim of his work "is to present and discuss British Place-Names as they occur chronologically in authentic historical documents from 54 B.C. till A.D. 1154"; and in order to do this he has arranged the discussion in the form of a consecutive narrative. The plan has its advantages, but also its disadvantages. It certainly, in places, makes stiff reading. In the successive chapters many hundreds of names are discussed, and here and there short glossarial lists are inserted. For instance, on pp. 207 to 213, there is a list of words which are found in ancient place-names, compiled from the *Épinal* and other glossaries of the seventh to ninth centuries. Mr. McClure comes to his task well equipped. He is familiar with all the best modern authorities, and is evidently free from the sciolism and love of guesswork that used to bedevil "popular" books on place-names, or on any other branch of etymological science. We have noted a few slips, due probably to ignorance of local geography, but in the main the work is as valuable as it is comprehensive. It is hardly a popular book, though Mr. McClure carries his learning fairly lightly; but it should do something to spread knowledge of the true origins of our place-names. A full index, filling forty-five double-column pages, provides a key both to the text and to the many names discussed in the numerous and well-referenced footnotes.

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THORSTEIN OF THE MERE. By W. G. Collingwood, M.A., F.S.A. New edition, revised. Kendal: *Titus Wilson*, 1909. 8vo., pp. 203. Price 1s. 6d. net.

Many readers will be glad to welcome the fresh and cheap edition of Professor Collingwood's admirable romance of the days of old. The sub-title calls it "A Saga of the Northmen in Lakeland." Scholars may trace in it the saga-form; but others can be recommended to read the book for sheer enjoyment of the movement of the story, for the pictures it gives of life in the Lake Country a thousand years ago, for the charm of its pictures of scenery, for its pure English, and its healthy, tonic atmosphere. *Thorstein* is a

romance in reading which the learned may enjoy the subtle pleasure of savouring the knowledge and learning which so clearly underlie and support the delightful narrative that moves with such ease and spirit; while the unlearned can enjoy the vivid unfolding of the romance, and follow eagerly the fortunes of those who live and move in its pages.

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HOW TO WRITE THE HISTORY OF A PARISH. By Rev. J. C. Cox, LL.D., F.S.A. Fifth edition, revised. London: *George Allen and Sons*, 1909. Crown 8vo., pp. xvi, 216. Price 3s. 6d. net.

Antiquaries have long recognized that no one could wisely undertake the work of writing parochial history who had not read, marked, learned, and inwardly digested Dr. Cox's most helpful and suggestive little book. It would be sufficient almost simply to say how warmly we welcome this new edition, and how gratifying it is to find that so good a book is in such demand that the new edition is needed; but it must be pointed out that in this case "new edition" does not mean, as it is so often made to mean, a mere reissue. Dr. Cox has rewritten the whole book, bringing it thoroughly up to date, and adding several new sections. It covers every part of the subject, and directs the prospective author of a parish history to the best sources, both manuscript and printed, for information on every aspect and for every period of his work. Dr. Cox knows his subject as few men know it, and it is a pleasure to read his trenchant criticisms of some false theories and foolish practices, as well as to read his clear and precise directions and suggestions. The index includes (under the authors' names) references to many of the books mentioned in the text; our only regret is that it does not include them all.

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THE STRANGE STORY OF THE DUNMOW FLITCH. By J. W. Robertson-Scott. With thirty-four illustrations. Dunmow: *D. Carter* [1909]. 16mo., pp. 63. Price 2s. net.

In this nicely got-up booklet, Mr. Robertson-Scott gives a fuller and more scholarly account of the Dunmow Flitch Custom than any with which we are acquainted. The interest of the modern revivals is of the slightest, but the author here brings together much matter relating to Dunmow Priory, both in respect of its history and of the fabric and contents of the Priory Church, for which he will have the reader's thanks. Allusions to the Flitch Custom abound in literature, from Chaucer downwards. Mr. Robertson-Scott notices some of these, and we rather wish he had extended his pages a little by making a fuller collection. There can be but little doubt that the presentation of the bacon had its origin in a jocular tenure, as suggested by Morant, the Essex historian. The illustrations include views of the Priory Church at different dates, of the interior in 1837, of the effigies, the ancient chair and "sharp-pointed" stones—both chair and stones are preserved in the chancel, and facsimiles of records of the presentation of the flitch in 1445 and 1510, and of two eighteenth-century receipts for the bacon. Altogether this is an interesting and useful little book.

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The *Architectural Review*, February, has a pleasant paper on "Bath," written by the Rev. W. J. Loftie,

and charmingly illustrated by Mr. Harold Falkner. The number abounds with fine photographic and other illustrations.

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In the *Berks, Bucks, and Oxon Archaeological Journal*, January, Mr. C. E. Keyser gives a very full and careful architectural account of the fine church at Long Wittenham, illustrated by fifteen good photographic plates. Other interesting papers are "The Last Days of Hurley Priory," with two plates of the refectory; and "The Seven Churches of Oxford." *Travel and Exploration*, February, takes its readers to many distant lands. The "Exploration Article" deals with the Madangs, a little known tribe in an almost unexplored tract of Borneo. We have also received *Rivista d'Italia*, January; the *East Anglian*, February; and *American Antiquarian*, October-December.



Correspondence.

OPEN-AIR PULPITS.

TO THE EDITOR.

ONE of these (modern) may be seen at the north-west end of St. Mary Matfelon Church, Whitechapel, E. It is entered from the tower, and was built to the memory of Dr. Champneys, who was Rector of the parish A.D. 1837 to 1860, and afterwards Dean of Lichfield. Another, within recent years, has been erected upon the north side of St. James's Church, Piccadilly, W., an edifice built by Wren in 1684.

Many ancient open-air pulpits are to be seen on the Continent. Upon the north wall of St. Stephen's Cathedral at Vienna an external pulpit projects; at St. Dié in France a pulpit exists outside the cathedral, but within its cloisters; upon the north wall of St. Lo Cathedral (Normandy) an exterior pulpit may be seen; whilst at Vitré (Ille-et-Vilaine) there is one of the most ornate outside pulpits in existence. It is carried up from the ground by a tall base and shaft, beautifully carved, and is surmounted by an exceedingly chaste spiral canopy.

In Germany such pulpits are by no means rare. Some are attached to churches, others stand at the edge of graveyards, and a few are isolated in cemeteries. One of the last is at Mainbernheim in Bavaria. It is of Renaissance date, its stone sounding-board (if that may be so termed) supported by massive columns, lapped by an ogee-outlined roof, and surmounted by a weather vane. Its interior is approached by winding stairs. The minster church at Aschaffenburg has a wall with a parapet of open stonework enclosing its yard. On one corner of this, carried upon a semi-circular corbel, projects a pulpit that thoroughly commands the ground outside, which latter lies, perhaps, 12 feet below. There is another exterior pulpit placed in much the same position at Bamberg in Bavaria.

In the interesting old town of Schwäbisch-Gmünd (Württemberg) is the Salvator Kirche, the lower part of which is a sort of grotto excavated in the limestone rock (reputed to date from pagan times). The chapel

above appears to be of fifteenth-century date. Near to its altar a doorway gives access to an external octagonal pulpit, which has figures carved upon each of its cants. At one corner of the cathedral at Prato, near Florence, is a lovely circular outside pulpit of marble. Upon it are sculptured groups of dancing figures.

Under date of February 3, a New York daily records: "The first out-door pulpit erected in the United States is now being put up outside Grace Church in the Broadway, New York. It is to be attached to some important additions made to the south side of that well-known fabric. It is entirely of white marble, and at the angles are statues of the Apostles Matthew, Mark, Luke, and John. The central panel contains a sculptured group, representing our Lord in the act of preaching to the multitude. Flanking it is another idealizing the sting of death wiped away by attendant angels, and the others have symbolical figures suggestive of Mercy and Purity."

HARRY HEMS.

Fair Park, Exeter.

THE CENSER OF LILLE.

TO THE EDITOR.

Can any of your readers say where this beautiful example of mediæval metal-work is at present to be found? When Didron described it in his *Annales Archéologiques*, it was in the collection of M. Benignat, an architect of Lille, hence the name given to it, which does not in any way relate to its place of manufacture; but when Viollet-le-Duc is describing it in his *Mobilier*, he says he believes it is in England.

J. TAVENOR-PERRY.

MARTYRS TEMP. QUEEN MARY.

TO THE EDITOR.

Is any official list of the above, giving their names, places of residence, etc., in existence? The transfer of the condemned from the ecclesiastical to the secular authority, one would assume, must have been accompanied by some legal document, setting forth the charge against the prisoner and the finding of the Court. Probably it was from some such source that Foxe obtained his information.

I am making this inquiry, as a man, name unknown, is said to have been burnt here by Bishop Bonner's order, and it would appear that it was customary to thus execute Protestants in towns with which they had no connection, as an example to people in the district. Large towns, through which much traffic passed, such as Ware, Barnet, Bishop's Stortford, St. Albans, etc., were usually chosen for these public executions.

Any references to sources of information upon the subject will be welcomed.

W. B. GERISH.

Bishop's Stortford.

SEVENTEENTH-CENTURY DOCUMENTS.

TO THE EDITOR.

I have in my possession a holograph letter from Charles I., dated Brussels, June 28, 1637, to the

Spanish Ambassador at the Hague. Can any person tell me what he was doing at Brussels on this date, and is it a known fact that he was there?

Can anybody tell me who Richard Conquest was? I have a warrant to him from Charles I., dated Oxford, October 16, 1643, to raise a regiment of foot 1,200 strong. This warrant is countersigned by Edward Walker.

I also have a letter from Prince Rupert, dated Oxford, January 21, 1644, as follows:

"MY LORD,

"I am commanded by His Majesty to send these enclosed propositions to your Lordship to be presented to the Lords and Commons assembled in the Parliament of England at Westminster and the Commons of the Parliament of Scotland now at London to ye end that there may be as little lose of time as is possible, but that the same may be treated on as soon as may be thought convenient, after the entry upon the Treaty."

Can any historian tell me to whom this letter was addressed?

Any information regarding the above subjects will be gratefully received by

JOHN BENETT-STANFORD.

Hatch House,

Tisbury, Wilts,

February 9, 1910.

PORTRAITS IN PAINTED GLASS.

TO THE EDITOR.

Can anyone tell me whether there are remaining in England portraits in ancient painted glass of the two Princes who were murdered in the Tower other than those in Canterbury Cathedral?

Also if there is any known representation in ancient painted glass of Richard III.?

JOHN D. LE COUTEUR.

1, Bel Royal Villas,
Millbrook,
Jersey.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

